

Rach

January 3, 1959

America

Industrial Relations Re-examined

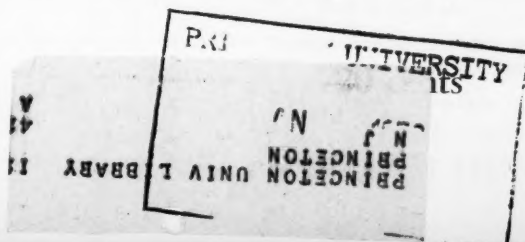
by Benjamin L. Masse

Our Lady and Ecumenism

by Titus Cranny, S.A.



New York Newspaper Strike • Calling the Kettle Black
86th Congress • Budget Pains • Moscow Moves Again
Canadian Bill of Rights • Threats to Hoffa's Power
Novel Slants in Religious Life • Words Get in Our Way





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America

National Catholic Weekly Review

Vol. C No. 13

Jan. 3, 1959

Whole Number 2558

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Correspondence

Original Subscriber

EDITOR: Recently you asked original subscribers to AMERICA to write to you. I became one while I was a junior at St. Louis University. In fact, I helped Fr. Wallace to address envelopes for the announcement of the new magazine.

AMERICA followed me to M.I.T. and then back to St. Louis, until about the time of World War I, when I was one of those who disagreed with its editorial policy. The subscription was renewed in the 'twenties . . . and so has run for a good many years. I regard AMERICA as the best of Catholic magazines of this type.

Congratulations on your golden anniversary. May God continue to help and guide you.

BENJAMIN F. THOMAS JR.
Englewood, N. J.

[We have heard from more than twenty of AMERICA's original subscribers—and will be delighted to hear from more of them. ED.]

Complaint

EDITOR: Come now! The whole Catholic world tries to bring Christ back into Christmas and you accept advertisements for Christmas cards showing photographs. How secular can you get? (Is this short enough for you without being cryptic?)

(REV.) THOMAS R. MURPHY
Waynesburg, Pa.

Commendation

EDITOR: Here in Canada we are pleased with the attention you give this nation. Most of us admire your firm editorial stand on Red China. (The *Globe and Mail* does no convince us.) Thank you for publishing Fr. McGuire's article on that topic, too (11/15, p. 192).

This section of Canada is rapidly becoming another Italy. Articles on Italy would be welcome, as would a recommendation of a language aid in Italian.

(NAME WITHHELD)
Toronto, Ont.

Jangled Little Jingles

EDITOR: You recommend the record "Twelve Songs on the Apostle's Creed," with melodies and lyrics by "popular tunesmith John Redmond" (AM. 11/29). You also remind us that you praised Mr. Redmond's earlier "Ten Commandments and Seven Sacraments." I cannot understand

how AMERICA can recommend such cheap claptrap. . . . To think of the highest truths and realities of our faith being associated in children's minds, for the rest of their lives, with jingles of the caliber of "Pepsi-Cola hits the spot!"

If we are going to give the people religious art and music that the majority seems at the moment to like, we had better tear up the *Motu Proprio* of St. Pius X and turn the whole catechism over to tin-pan alley. How about the "Seven Deadly Sins" for the next record? That should inspire some juicy lyrics.

MARY A. LAFARGE
New Canaan, Conn.

EDITOR: The style of melody that Mr. Redmond uses was never intended to accompany sacred words. Small children will be confused as to what Holy Mother the Church is, if she buries her most important words in such saccharine stuff, totally without dignity. Many of us had looked to AMERICA to help establish better music. . . . The authors of the great medieval liturgical dramas knew how to combine entertainment with a moral lesson without sinking into bad taste. The dramas have a perfect balance of deep significance and realistic joy. It is sad that most of the enthusiasm and solid support for these has come from non-Catholics.

DR. ETHEL THURSTON
New York, N. Y.

[Mr. Redmond, *Père Duval* and other "modernizers" in nonliturgical music have had the example of predecessors like St. Francis Xavier and St. Robert Bellarmine to inspire them. There were others as well who took similar paths down tin-pan alley in their work as catechists. ED.]

Combination of Views

EDITOR: I read your concise report (AM. 11/22, p. 231) on the "We Shake Hands" effort among the Plains Indians and their white neighbors. I have also read the program report itself, but I cannot entirely agree with you that the principles in it are sound.

My chief objection is that the program de-emphasizes the Federal role in Indian development and highlights the State and local role. The plan would serve some useful purpose in getting Indians and whites acquainted socially and culturally. In the economic sphere, however, the plan has little to offer the Indian. Consider our area, where we have one reservation with a re-

lief population of 2,700 hungry Indians near a town of 3,700 white inhabitants. There is not much the community can do for the Indians. They could shake hands until the cows come home, but it wouldn't put one morsel of food in the starving Indians' stomachs. Besides, the handshake of the chronically undernourished person is notably feeble. Food, not fancy, is the crying need for Indians in most of the depressed areas of our desert States. We could forget this and idealize the Indian out of existence.

MAX GUBATAYAO
Chairman, Friends of Hill 57
Great Falls, Mont.

Cardinal Commemorated

EDITOR: Thank you for the very fine tribute to the late Edward Cardinal Mooney (AM. 11/8). Your presentation of the highlights in Cardinal Mooney's life was second to none—a portrayal which succinctly summarized how much he had accomplished for the Church in our country.

(REV.) EDMUND BATTERSBY
Archdiocesan Bureau of Information
Detroit, Mich.

To Bridge a Gap

EDITOR: I am sure that others will write about the timeliness and helpfulness of Rosemary Le Boeuf's *State of the Question* (AM. 11/15), and many will suggest a reprint in some form that will enable it to be useful for "Bridging the Gap between Home and School."

(REV.) DANIEL M. DOUGHERTY
Verplanck, N. Y.

Christmas and the Children

EDITOR: Mrs. Elizabeth Browne's article on the celebration of Christmas (AM. 11/22) ends with a prayer for guidance. To this I add, "Amen," for she has much to learn. As she related, her relatives and friends seriously doubted her wisdom in completely ignoring worldly practices at Christmas. No doubt they had good reasons, especially if they had experience in raising families.

Many Catholic parents find it desirable not only to teach their children the true meaning of Christmas, but also to include the Santa Claus fantasy in their Christmas celebration. ROBERT B. NIEDERBERGER
Severna Park, Md.

EDITOR: Re: "Christmas is More than Santa Claus and Holly." Private, family devotions are beautiful, but not when they're conducted with a whole-world's-out-of-step-but-us attitude.

God rest us merry.
THOMAS F. WELCH
Bronx, N. Y.

Current Comment

Salute to 1959

With the dawn of 1959, we present the first issue of our 50th Anniversary year. Like almost everyone else in the world, we are happy to say goodbye to 1958, and we wish that it could be goodbye, also, to all its intercontinental tension. We can still hope, and we do hope, that the new year will be a very different one, and a happy one for every single one of our readers.

Today, amid all our crises, we Americans everywhere have greeted, as we might a star that rises to bring peace to the soul, the instrument-filled Atlas satellite beaming a voice from outer space in a Christmas broadcast to the world.

Some of our British friends have thought us naive in taking so transcendental a view of a military rocket soaring around the earth. They insist it is nothing but a fearful weapon of the current Cold War. But is it really foolishness to have tied a Christmas message to a satellite? It surely does not diminish Christianity one whit to acclaim the rocket as a symbol of a new world opening up—a new era of communications.

The President spoke for a hopeful nation when he said in his space-borne, tape-recorded message: "I convey to you and all mankind America's wish for peace on earth and good will toward men everywhere." In all sincerity, as the old year goes out and the new one comes in with a resounding cosmic echo of the Christmas message that angels first relayed to the earth from another world, we shall work on for peace.

Archbishop Vagnozzi

The first new Apostolic Delegate to the United States in 25 years was named on the very day his predecessor, Amleto Giovanni Cardinal Cicognani, received the red hat from Pope John XXIII. The Holy See's new representative in the United States is Archbishop Egidio Vagnozzi, 52, a native of Rome and since 1930 a member of the papal diplomatic service. He served on the staff of the Apostolic Delegation in Washington from 1932 to 1942. He

comes to this country from Manila, where he was Apostolic Nuncio to the Philippines.

By chance or design, Cardinal Cicognani's successor was chosen from those who have first-hand knowledge not only of the United States and of America's foster-child, the Philippines Republic, but also of wide areas in the Far East now in social and political ferment, including India, Pakistan, Ceylon, Burma and Malaya. As Nuncio in Manila, he demonstrated his keen awareness of the aspirations of the peoples of that country for new social conditions.

In his capacity, therefore, as observer for the Holy Father and counselor to the bishops of the United States, his can be an influence that will help the Church in America grow to maturity in the world as it is, at the center of a new revolution of the spirit in which American Catholicism is called to play a leading part. AMERICA joins the Catholic press in welcoming the new papal delegate to our shores.

The 86th Congress

With more new blood on Capitol Hill than Washington has seen in years, the 86th Congress should have an exciting life. In fact, it started making news several weeks before it was scheduled to assemble.

With their ranks swollen by the November balloting, Northern and Western Democrats are mounting a frontal assault on the Senate closure rule. Already the hotly pressed Southern bloc has let it be known that it is prepared to compromise, but Senators Douglas and Humphrey, leaders of the move to curb the filibuster, seem in no mood to settle for half a loaf.

Liberal Republicans in the Senate appear equally belligerent. Despite their commitment to President Eisenhower's "modern" Republicanism, these men have had up till now almost nothing to say about GOP policy. They want a place at those Monday morning White House meetings where the big decisions are made. Since the Old Guard was decimated in November, it will be much harder this time to give the

"modern" Republicans the usual brush-off.

Nor will all the infighting take place in the Senate. Liberal Democrats in the House have declared war on the Rules Committee, which controls legislative traffic to the floor. For years this committee, with a built-in reactionary majority, has been bottling up liberal legislation of all sorts. To preserve its prerogatives will take all Speaker Sam Rayburn's vast talent for running the show.

These struggles are well worth watching. On their outcome will depend the character of the 86th Congress.

... Budget Pains

One of the explosive struggles of the session will rage around the budget. To the Administration the prospective \$12.2-billion deficit for the current fiscal year is an unending source of exquisite anguish. Well aware that the budget for fiscal 1960 cannot be balanced either, it is nevertheless determined to make as good a showing as possible.

Actually, the possibilities of significant cuts from this year's spending total of \$79.2 billion are sorely limited. Defense cannot very well be cut, not with the Kremlin making warlike noises and procurement costs rising all the time. The best the Administration can hope to do is hold "major national security programs" to the present level of \$46.8 billion. It can't do anything either about the \$7.5-billion tab for interest on the national debt. Then there are a number of programs, like farm price supports, housing and veterans' benefits, which are fixed by law and cannot be cut back quickly enough to have much effect on 1960 outlays. These programs account for \$12.7 billion in this year's budget.

In the light of these figures, Budget Director Maurice H. Stans' prediction that the Administration would manage a "very significant" reduction in 1960 spending seems almost reckless. A 1960 budget that falls much short of \$80 billion will somehow have to be done with mirrors. Naturally the Democrats, still smarting from Administration charges of reckless spending, will be on the lookout for mirrors—and for rabbits in the hat, too. Mr. Stans had better be sure his "savings" are not just bookkeeping tricks.

Positive Look at Films

Those who view the work of the National Legion of Decency with something less than a warm smile of friendliness have consistently hinted that the Legion's rating of films is slanted toward negativism. Falling back on the wisdom of Confucius (was it?), they keep reminding the Legion that it is "better to light one candle than to curse the dark." The only catch is that if the darkness is too dense, it's pretty hard to see to light the candle.

At any rate, the Legion has long been sensitive to the accusation of being negative-minded. From now on this criticism, whatever its original validity, will have its teeth drawn. Superior films, artistically and morally, will be singled out, not merely to be called "unobjectionable," but to be strongly recommended. The Legion's first experiment in the "power of positive thinking" is the accolade it gave on Dec. 4 to 20th Century-Fox's *Inn of the Sixth Happiness* (reviewed AM., 12/20-27, pp.380-81). The citation read:

Because this film is an inspiring production of such extraordinary merit, the Legion recommends it highly to the Catholic patronage of the entire family.

Indicative of the Legion's laudable liberal-mindedness is the fact that the film, starring Ingrid Bergman, deals with a Protestant missionary. In praising the film's artistic and spiritual worth, the Legion has shown that it will praise good films wherever it finds them.

Mao Steps Down

Peking's New Year's surprise—the resignation of Mao Tse-tung—has stimulated speculation in the four corners of the globe. To Taipei, seat of the rival Chinese Nationalist Government, it means the failure of the commune system in Red China and the consequent "downgrading" of Mao in favor of Marshal Chu Teh. Washington is inclined to reject this interpretation and to accept Peking's explanation at its face value. Washington is probably right.

As announced in Peking, Mao is laying down his duties as Chief of State in order to devote more time to the elaboration of Marxist theory. This

would be a logical move for the veteran Chinese Red. His health is reportedly bad. He is getting on in years.

Moreover, he has already made himself the successor to Stalin as the leading Communist theoretician of the day. The role he played in the ideological battle between Tito and the Kremlin is demonstration enough of Mao's importance in the world of Marxist theory. He would perhaps like nothing better than to be in a position to teach the undeveloped nations of Asia "how it is done." As the *Manchester Guardian* has put it: "You, too, can have a body like mine," he is telling Mr. Khrushchev's and Mr. Nehru's compatriots, and he may now want leisure to tell them how."

One thing is certain: as a theoretician, Mao can be as dangerous to the free world as he was when head of the Red Chinese state. He remains chairman of the party and therefore the guiding spirit of Red China's policies.

Arab Awakening

The four-day, 40-nation Afro-Asian conference which ended in Cairo on Dec. 12 had been given a lavish build-up by the Communist powers. As the only European nation represented, the Soviet Union had expected to make political hay. Instead the Soviets found themselves on the defensive throughout the meeting, whose purpose was to discuss economic cooperation among the African and Asian nations.

Time and again the Soviets sought to inject political propaganda into the proceedings. But as often as the Soviet representative sought to dominate the conference, he was voted down. Indonesia questioned the propriety of his presence on the grounds that Russia is a European nation. The delegates from Saudi Arabia and the United Arab Republic joined in resisting Soviet attempts to set an anti-Western tone to the meeting.

The anti-Communist trend manifested at the Cairo meeting is reflected elsewhere in the Middle East. For the past month nationalist newspapers have been attacking Arab Communists as enemies of Arab unity. Some have made pointed reference to Iraqi Premier Abdul Karim el-Kassem, demanding that he declare on which side of the fence he stands (see p.391).

Apparently events in Iraq have in-

duced second thoughts about the real Soviet purpose in the Middle East. This may be the time to convince Arab nationalists that friendship with the West is a better guarantor of Arab independence than reliance on the Soviet Union.

Task for De Gaulle

Algeria is "first of all a human problem." With these words, broadcast from Algiers to France on Dec. 7, Charles de Gaulle confessed the futility of attempting to achieve a political solution to the Algerian crisis at the present time. In Algeria the French Premier said:

What is important is for each man and each woman to have his freedom, his happiness and his dignity. Insofar as this is brought about, we shall see better revealed . . . the living personality of Algeria and . . . the nature of the things that unite her to France.

Only then will the hoped-for political solution take shape "in a practical and reasonable way."

This stressing of the "human" aspect of the Algerian problem has a familiar ring. It coincides with the thesis expounded in what is perhaps the best analysis of the Algerian situation we have yet seen. Published earlier this year, Germaine Tillion's *Algeria: The Realities* (Knopf) cuts straight to the heart of the crisis and finds the Algerian problem not so much political as economic, social and cultural.

Mlle. Tillion, a specialist in Algerian sociology, is convinced that:

The *sine qua non* for Algeria amounts to . . . elementary education for every child, and a trade, a job, a good wage, modern social legislation and a ballot that is not tampered with for every adult. . . . Give Algerians the means to live, and live they will.

Algeria needs France perhaps more than France needs Algeria, Mlle. Tillion cogently argues. But it is up to France to prove it to be so. This appears to be the task newly elected President de Gaulle has set for himself.

Hungary Standoff

In one of its final acts before adjourning, the UN General Assembly left the Hungarian question just about where it was. On Dec. 12 the delegates again

called upon the Soviet Union and the present Hungarian regime to desist from repressive measures against the Hungarian people. The only operating part of the resolution consisted in the appointment of a one-man "watchdog" committee. This new-style UN official will be Sir Leslie Munro, retired New Zealand diplomat and 1957 Assembly president. He has the somewhat vague assignment of reporting to the organization and to the individual states on developments in Hungary.

In a separate action the Assembly's credentials committee voted to leave the credentials of the delegates from Hungary in their present state of provisional acceptance. We can only hope that the failure to unseat what the resolution terms "the present authorities in Hungary" will not cause the victims of Soviet armed intervention to lose all faith in the West. The people of Hungary no doubt heard with bitter-

ness that the man who defended "Hungary" from the UN rostrum was the notorious "Bishop" Janos Peter, detested throughout their country as hardly better than an agent of the secret police.

Perhaps the most disquieting symptom in the Assembly's decision was the fact that the entire 13-state Afro-Asian bloc abstained from the voting. Last year a similar resolution was approved by a vote of 60-10, with ten abstentions. This year's balloting went 54-10, with 15 abstentions. Are the forces of freedom weakening in the United Nations?

Canadian Bill of Rights

Before he began his world tour on Oct. 28, Canada's Prime Minister John G. Diefenbaker asked the people to think about his proposal for a law that would specify the rights of man for

Canadians. When he returned to Ottawa on Dec. 15, the Prime Minister received full reports on what the people had been thinking, especially at a "Conference of Quebec" held in Montreal on Dec. 13.

Prof. Frank Scott, of McGill University Law School, said that a bill of rights would merely express what Canada already has, and that adequate protection of those rights required the strength of a constitutional amendment. Prof. David Kirk, a sociologist at McGill, warned that such a bill of rights could become a conservative force restricting the notion of liberty that it meant to consecrate.

Pierre Elliott Trudeau, a lawyer, provided the real shocker of the talks. He charged that basic economic rights were being denied to some Canadians, even though the nation had the reputation of being prosperous and free (it has the highest standard of living in

New York Newspaper Strike

As THIS is being written, almost on the eve of Christmas, most New Yorkers have been without their daily papers for nearly two weeks. By the looks of things they may still be without them when they awake, with or without throbbing heads, on New Year's Day.

The strike which hit the papers the night of December 9 was called by the 4,600-member Newspaper and Mail Deliverers Union (Independent) against the Publishers Association of New York City. The union demanded a wage increase of \$9 a week, plus \$1 for pensions. (The old contract provided for a basic wage of \$103.82 for a 40-hour week for day drivers.) The men wanted in addition a 35-hour week, 12 paid holidays instead of 8, 4 weeks of vacation instead of 3, sick leave, a reduction in the weight of paper bundles from 53 to 40 pounds, death leaves and protection of the rights of workers when the publishers shift distributors.

The publishers, who had earlier tied their hands by negotiating a two-year contract with the Newspaper Guild calling for a \$4 weekly increase the first year and \$3 the second, offered the deliverers the same \$7 package. They also agreed to reduce the weight of the bundles to 50 pounds, to grant 3-day leaves for deaths in the immediate family, and to safeguard the rights of workers affected by shifts in distributors.

Agreement was reached on these terms on Mon-

FR. MASSE, S.J., is an associate editor of AMERICA.

day morning, December 8, when the union's 17-man negotiating committee voted 14 to 3 to accept them. The next day the membership voted on the contract, with the Honest Ballot Association supervising the poll. A few minutes after 10 o'clock that night it was announced that a total of 1,664 ballots had been cast, with 877 rejecting the agreement and 772 accepting it. The remaining ballots were blank.

The strike started at once, but since the crafts and the Newspaper Guild crossed the deliverers' picket lines, the newspapers continued to publish. At the *Daily News*, however, four compositors refused to cross the picket line and were promptly fired. The next day the entire composing room stayed out, despite an attempt by the head of the typographical union—"Big Six"—to lead the compositors into the plant. The *News* failed to appear. On Friday all the papers, with the *Times* in the lead, thereupon suspended publication. Although the craft unions quickly reiterated their pledge to cross the picket lines, the employers refused to publish until such time as they could freely distribute as well as print their papers. The deadlock persists, with the costs to the workers, the advertisers and publishers in the millions.

This is one of those strikes which, perhaps, should never have happened, and which, except for some union politics, human miscalculations and employer blunders, might never have happened. Certainly it need never have led to the total shutdown of the New York press.

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the world after the United States). M. Trudeau declared that 56 per cent of Canada's heads of families earn less than \$2,500 yearly, but that \$2,600 is necessary for family subsistence; that certain sections of the country are in a constant state of depression; that Canada does not yet have a complete system of social security; that poor people cannot always secure their rights in matters of health, education and even justice; that a third of a million people in Canada are presently unemployed due to defective organization of Canada's economy; that the right of association is only tolerated in Canada, and in some cases it is not even tolerated; that the right to strike is not yet generally admitted.

The Prime Minister has stirred up a national examination of conscience that may prove to be more important than anything he accomplished on his world tour.

Calling the Kettle Black

On Dec. 15 the postman brought us an important-looking envelope from the Dominican Republic's Secretariat of State. It contained no letter, but only another in the series (totaling eleven since April) of anti-Communist warnings from that office. A 26-page booklet, *Venezuela, A Powerful Communist Bulwark in America*, on its opening page labels as Reds two of Venezuela's Chiefs of State. It charges Admiral Wolfgang Larrazábal, retiring head of the interim junta, with "faithfully adhering to the wishes of the Communist leaders Romulo Betancourt [et al.]" Venezuela had elected Mr. Betancourt President just one week earlier.

Venezuelans disagree with that charge. On Nov. 23 a Catholic priest, Rev. Manuel Aguirre, S.J., wrote in the Caracas daily *El Independiente*: "Larrazábal is not a Communist." Neither is

Betancourt. Fr. Aguirre wrote in the October issue of the monthly *Sic*—of which he is editor—and he quoted Betancourt's own quip about communism: "Some of us have gotten over the measles; our labor wing is convalescing; the young men are still suffering from it." *Time* magazine here on Dec. 22 called him "anti-Communist Romulo Betancourt."

Venezuelans can toss back at the Dominican Republic the Oct. 18 statement of Archbishop Mariano Rossell Arellano of Guatemala: "The unworthy social conduct of anti-Communist pharisees engenders hundred of Communists." When there are genuine labor unions in the Dominican Republic and an opposition newspaper to answer the extraordinary journalism of the Government's *El Caribe*, Dominican charges of communism in other countries will sound more convincing and less like a camouflage of domestic problems.

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There is no doubt that the Deliverers Union was in a mood to strike. Though both the publishers and the Guild knew that the deliverers were worried about the impact of new methods on jobs, especially at the *Times*, they went ahead and negotiated a contract that ignored a possible reduction of hours. Since this contract was bound to set the pattern for agreements with other unions, the deliverers felt that the publishers had tricked and the Guild had betrayed them.

Nevertheless, the deliverers might never have risked a strike had they not been led to think that the pressmen would not cross their picket lines. This came about in a curious way. The newly elected head of Pressmen's Local 2, James Mahoney, suddenly appeared at a meeting of the deliverers on Monday night and announced that it was against his trade-union principles to cross a picket line. Many of those present unthinkingly took this as a pledge that the pressmen would not cross their picket lines, not realizing that Mr. Mahoney, who wasn't to take office until December 20, was speaking only for himself. Until this incident, the sentiment of the meeting appeared to be pro-contract, though not enthusiastically so.

Even so, the strike might still not have come off if anything like the full membership had voted the next day. Only about 2,600 of the union's 4,600 members are directly employed by the struck newspapers, but the entire membership was eligible to vote on the contract. One theory is that the union members who are employed by the wholesale dis-

tributors were more disposed than the rest to approve a strike, and that their votes turned out to be decisive when many of the newspaper employees, thinking the contract would be ratified, neglected to cast a ballot. (Union men scout this, noting that in the event of a newspaper strike the distributors' employees are assessed \$10 a week for strike benefits.)

Perhaps this was the reasoning that tempted the publishers to exhort the union to take another vote on the contract terms. Whether it was or not, the admonition to the union, publicly given, was a blunder that prolonged the strike. It angered the men and solidified the union's ranks.

Had it not been for another employer gaffe, the publishers might still be printing their papers and selling them at their offices. By acting too hastily in the case of the four compositors who refused to cross the picket line, the *Daily News* touched off a sympathy walkout that brought on the complete shutdown. If the *News* had temporized instead of firing the men, chances are that "Big Six" would have had them back on the job the next day. And if the newspapers had continued publishing, the pressure on the deliverers to settle would have mounted sharply.

This writer has the impression that many people about town lack sympathy for the deliverers. They think the men are making too much of a good thing—which is something for this tight, faction-ridden little union to think about.

BENJAMIN L. MASSE

Washington Front

Little Things Can Snowball

THE feud between President Eisenhower and former President Truman, which flared into the open here recently, is something the soldier-statesman in the White House would like to end, and is trying to end.

The embarrassing situation probably would not have developed had he been a professional politician in 1952.

Mr. Truman, an old-fashioned political warrior, hits hard when campaigning. Once the battle is over, however, he is usually willing to shake hands with his opponents. It was so between him and the late Sen. Robert A. Taft of Ohio, another pro. They assailed each other on the stump, but outside of the political arena they were very good friends.

President Eisenhower, who has called himself a "novice" in politics, doesn't see things in quite the same way. At least he didn't in 1952. He just couldn't understand how Mr. Truman, who had offered to back him for the Democratic nomination for President, could go out and call him a demagog and other harsh names when he ran as the Republican nominee in '52. He became angry and showed it.

The President could have ended the estrangement if he had been willing to meet Mr. Truman half way a year later. In October, 1953, he flew to Kansas City, Mo., to attend a cattlemen's banquet, and stayed at the Muehlebach Hotel. Mr. Truman, who thinks of Kansas City as his home town (he calls it a "suburb" of Inde-

pendence, where he really lives), telephoned the Muehlebach, asked for the Presidential suite, and said he would like to drop around and pay his respects to the Chief Executive.

Somebody—it never has been established who—told Mr. Truman that President Eisenhower could not see him because he had a full schedule. Whoever this was must have thought that the man calling himself Harry S. Truman was a prankster. It seems reasonable to suspect, too, that later on he was afraid to admit his mistake.

Anyway, President Eisenhower, after hearing reports about Mr. Truman being "snubbed," ordered an investigation. Nobody could be found who was willing to acknowledge having received the call from Mr. Truman, and the matter was dropped.

If President Eisenhower had taken Mr. Truman's word for it—the Missourian talked freely to reporters about the rebuff—and had he sent a note of explanation to Independence, or simply picked up the telephone and called Mr. Truman, there probably would have been a reconciliation right there and then.

The odd thing about this whole business is that the two men involved are noted for their friendliness, and rightly so. One of the first things that Mr. Truman did on assuming the Presidency in 1945 was to invite former President Herbert Hoover to the White House. He felt that President Franklin D. Roosevelt had been callous in ignoring Mr. Hoover for 12 years.

Today Mr. Truman and Mr. Hoover are warm friends. Nobody should be surprised in 1959 to see a triumvirate, with President Eisenhower on speaking terms with both other members. EDWARD T. FOLLIARD

On All Horizons

FOR LOURDES. American support for the new underground Marian basilica at Lourdes (capacity 20,000) is being solicited by the American Committee for Lourdes, Inc. Charles H. Juergens, general agent for Mutual Benefit Health and Accident Assn. of Omaha, has accepted presidency of the committee (2 W. 45th St., New York 36, N. Y.).

►SOCIAL WEEK. The next Semaine Sociale de France will take place July 11-16 at Angers with the theme, "The Advance of Underdeveloped Peoples."

►LEARNED SOCIETY. AMERICA, 50 years old in 1959, salutes a diamond jubilarian, the American Catholic Historical Society. At Philadelphia in 1884,

one year after the letter of Pope Leo XIII on historical studies, a group of priests and laymen laid the foundation of an intellectual effort now represented in 69 scholarly volumes of the society's *Records*.

►LAY APOSTOLATE. Full texts in English of the addresses delivered at the Second World Congress for the Lay Apostolate can be ordered from the Permanent Committee for International Congresses of the Lay Apostolate (Piazza S. Calisto, 16, Rome; 3 vols., \$5). The first two volumes are now ready; the third is in preparation.

►NCCJ OFFICER. An attorney of Kansas City, Mo., Bernard D. Craig,

has been elected to the national board of directors of the National Conference of Christians and Jews. A Rockhurst College graduate and former president of the Serra Club of Kansas City, he is currently secretary of the Diocesan Council of Catholic Men.

►HISTORY PROJECT. The Newman Press has announced plans for a two-volume *Readings in Church History*, to be edited by Rev. Colman Barry, O.S.B., of Collegeville, Minn.

►POETRY PRIZE. Ned O'Gorman, who teaches in the English Department at Brooklyn College, is the winner of the 1958 Lamont Poetry Selection with his first volume of poems, entitled *The Night of the Hammer* (Harcourt, Brace). The successful contestant, 29, a graduate of St. Michael's College, Winooski, Vt., competed against entries submitted by 37 publishers. R.A.G.

Editorials

Moscow Moves Again

IS NASSERISM the strongest anti-Communist force in the Arab world? Anyone asking that question a few months ago would have been looked upon as naive. In the light of current developments in Iraq, the query may not be as fantastic as it seems.

In Iraq the enthusiastic followers of Gamal Abdel Nasser have suffered their most serious setback since the nationalist tide set in motion by the Egyptian leader first threatened to engulf the entire Arab world. According to a UPI report dated December 12, 375 Nasserist sympathizers have been jailed by Iraqi Premier Abdel Karim el-Kassem. Included among them are a number of prominent Iraqi political figures. In the official version of the story, el-Kassem's move was a counterstroke against a threatened *coup d'état* "by corrupt elements and foreign powers" who were working against the best interests of an independent Iraq.

In reality, however, the el-Kassem purge has had the effect of strengthening the Communist movement inside the country. For virtually all those arrested were known to be opposed to the alarming growth of the Iraqi Communist party and the disturbing Communist infiltration of the Iraqi Government. If they were planning action against the regime, it was as much to beat the Reds to the punch as to merge Iraq with the United Arab Republic of Gamal Nasser.

One may safely conclude, therefore, that, in Iraq, communism and Arab nationalism as symbolized by Nasser have finally come to a parting of the ways. Until now the Kremlin has been content to ride the coattails of the Egyptian leader in the hope of securing thereby a firm foothold in the Middle East. President Nasser has been only too willing to cooperate since Nasserism and communism have a common fundamental aim—to drive Western influence out of the Middle East. Where Nasser appears to have miscalculated is in believing

that Moscow would stop at mere support of his own ambitions; and that he could go on keeping communism at arm's length throughout the Middle East as he has successfully done in his own United Arab Republic. In short, he never expected that the Kremlin would order Arab Communists to compete openly and directly with Arab nationalists.

That is precisely what is happening in Iraq, where the Reds are challenging Nasser's prestige and authority among the Arab peoples. They have seized the initiative from his followers in the streets of Baghdad, as U. S. Assistant Secretary of State William Rountree was so rudely made to realize on his recent tour of the Middle East. Their ultimate aim, New York *Herald-Tribune* correspondent Joseph Alsop is convinced, is to transform Premier el-Kassem "into the Kremlin's Pasha, as responsive to Moscow's promptings as Nuri [his predecessor] used to be responsive to the promptings of London."

Thus the Soviets have embarked on a new and far bolder policy than they have heretofore attempted in the Middle East. The policy of using President Nasser as the sole instrument of their purposes has been abandoned. The Arab Communist parties are waging their own struggle for power independently of—and even in opposition to—the Egyptian leader. The new line has been much more frankly and daringly revealed in Baghdad than anywhere else in the Middle East.

Will the new strategem succeed? Iraq's new leader Premier el-Kassem, who is by no means a Communist or a Communist sympathizer, can answer that question by taking as stern an action against the Reds as he has against the Iraqi followers of Nasser. It would indeed be ironic if the purge of Iraq's Nasserists opened the way for a Communist coup in Iraq and ultimately in the whole of the Middle East.

Threat to Hoffa's Power

FOR James Riddle Hoffa there was no Santa Claus. There wasn't much prospect of a happy New Year either. An 83-year-old Federal district judge, F. Dickinson Letts, saw to that. In a tough memorandum opinion, handed down in Washington on December 11, Judge Letts warned Hoffa that he was only the *provisional* president of the Teamsters, and that if he wasn't careful, he soon wouldn't be president at all. Reached in Miami Beach, where he was conferring with his hand-picked executive board, Hoffa sputtered defiance, but chances seemed good that this time the lawyers might not be able to save him.

The case had its beginnings last January when the union's high-priced legal braintrusts advised Hoffa to compromise a rank-and-file suit enjoining him from assuming the presidency. The rank and filers had charged that the 1957 Miami convention, which elected Hoffa president, had been rigged and their democratic rights violated. They asked the court for a new and honest election. When their funds ran out, the rank and filers agreed to a plan whereby Hoffa would take office but would be subject to a three-man board of monitors appointed by the court.

The purpose of the court order which gave legal

force to this compromise was to assure an unrigged election for the union's top offices. To this end Hoffa was directed to cooperate with the monitors in eliminating "corrupt influences" from the union and in assuring proper democratic processes. Judge Letts, who presided at the trial, retained jurisdiction over the case.

It quickly became apparent that Hoffa had no intention of taking orders from the monitors. So far as he was concerned, their directives were only advisory. They could propose but Hoffa and his executive board would do the disposing. They chose to ignore a whole series of monitor demands: that charges be brought against Vice President Owen (Bert) Brennan for misappropriation of funds; that a Philadelphia local run by another crony of Hoffa, Ray Cohen, be placed in trusteeship; that convicted extortionist John McNamara relinquish his control of two New York locals until his appeal to a higher court had been decided; that temporary rules assuring honest local elections be adopted until a permanent code could be worked out; that a new system of record keeping be installed so that it could easily be known which members were in good standing. Compounding his defiance of these and other directives, Hoffa announced that the union would con-

vene in March to elect officers and get the monitors off his back. Meanwhile he went boldly ahead with plans for a national conference of transport unions and for an organizing drive aimed at policemen and other civil servants.

Judge Letts' decision of December 11 brought all these ambitious schemes crashing about Hoffa's head. The judge told Hoffa to call off his March convention. The monitors, he said, are officers of the court, armed with "all powers reasonably necessary to effect the basic purposes of the [consent] order." Their orders were, therefore, not merely advisory; they must be obeyed. And the monitors would stay until such time as the court decided that the union had been cleaned up and a fair election was possible.

Though the authority which the court is exercising over the Teamsters sets a dangerous precedent, the action is necessary and justified. The union has defied the AFL-CIO. It is incapable of self-reform. If it is permitted to operate with Hoffa at the controls, it will do irreparable damage to the union movement and to the entire community. There are times when to save freedom some freedom must be surrendered. This is one of those times. To Judge Letts, then, an editorial toast.

Novel Slants in Religious Life

ACROSS the river (the Hudson) and into the trees (of New Jersey) went one of this Review's editors recently to give a day of recollection at a diocesan seminary. He had not been asked just to "come along" to direct a day devoted to spiritual stock-taking; rather, the rector of the seminary had been specific and had asked that the talks be centered on the topic: "Blessed is he who reads."

The recollection-day editor was delighted and somewhat amazed to be given that topic. When he arrived at the seminary, he congratulated the rector on his originality and farsightedness in choosing such a subject for a day's thought and prayer. The reverend rector, in his turn, was a bit amazed that the editor had been amazed. "Why should a day devoted to prayerful consideration of reading be unusual?" he parried. "Isn't reading, like anything else, a channel for grace and holiness?" It was then the editor's turn to be taken aback at his own prior amazement.

The seminary's wise rector may have thought it normal that young priests and priests-to-be should hear a pep-talk on reading during a day consecrated to spiritual exercises, but the editor could not help wondering how many seminary heads in the country would think such a topic "spiritual" enough for a day of recollection. There may, of course, be dozens of such rectors and dozens of seminaries blessed with such wise and realistic guidance, but the instance was unique in the editor's admittedly limited experience.

By that title, "Blessed is he who reads," the rector had not meant to restrict the talks to spiritual reading, and so the editor felt free to devote but one talk to this specific aspect. He spent the rest of the day suggesting

how "secular" reading, as well, can be a means of growth in charity. He explained in those hallowed environs how a priestly life can be deepened and made more fruitful by books that may raise the brows of those who take a dim view of literature that is not unmitigatedly uplifting and edifying—and the heavens did not fall on his mildly daring head.

Several days later the same editor hied himself somewhat south to give a lecture. The program began with a musical introduction presented by the nuns of the school where the affair took place. Amazement once again! Part of the program was devoted to a ballet conceived and directed by a nun and danced by a group of her sisters. It was an interpretation of the Magnificat and it is not an exaggeration to say that the audience—editor included—was enthralled by the beauty, the grace, the truly moving dignity and spirituality of the interpretative dance.

Novel-reading priests, and nuns pirouetting before an audience! What are we coming to? Some Colonel Blimps would harrumph that we are coming to a fine fit of frivolity, indeed. Others, including St. Teresa of Avila and St. Ignatius Loyola (remember their dancing?) and the famous ascetical writer, Father Frederick Faber (who tells in a long chapter of his *Spiritual Conferences* how the soul's good can be found in even secular reading), would raise a hearty "bravo!"

This is not a plea for mandatory courses in ballet and novel reading in seminaries and novitiates. It is only a small Christmastide reflection on the fact that books, dancing, art, music—the whole glorious sweep of human culture—can and should be put to the service of God. "Give beauty back to beauty's Giver."

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REVUE DES QUESTIONS SCIENTIFIQUES (11, Rue des Récollets, Louvain), "Can There Be Planets Inhabited by Thinking Beings?" by René Perrin, Oct. 20, pp. 481-496.

A member of the Paris Academy of Sciences delivered this talk to the Catholic Union of French Scientists. Asserting that he would "prescind from the principle of finality and consider only determinism and probability," he made three points and drew a conclusion. 1) The existence on a planet of an atmosphere which would permit life is "infinitely unlikely." 2) The organic compounds which seem to be required for life are described as "the triumph of the unstable over the stable." They presuppose, too, a delicate dosage of radiation, heat, etc. 3) These conditions, which on our earth have continued for ages, are themselves the result of other balances: between bodies and antibodies, between human output and vegetal intake of carbon dioxide, etc. Conclusion: "As scientific knowledge increases, the improbability of man's existence [on other planets] becomes greater and greater." A negative vote for life on other planets.

ETUDES (15, Rue Monsieur, Paris 7), "The Diary of a Conclavist, 1903," by Msgr. Maurice Landrieux, Nov., pp. 157-183.

Here are the unpublished diary jottings of the conclavist (assistant to a Cardinal during the conclave) who accompanied Cardinal Langénieux of Rheims during the conclave that elected Pope Pius X. That election was marked by the last use of the "veto," when Austria excluded Cardinal Rampolla. Since, in addition to abrogating the nations' right to invoke the "veto," Pope Pius X decreed that absolute secrecy be observed during and after conclaves by all who participate in them, no further revelations like these are to be anticipated.

STIMMEN DER ZEIT (Veterinärstr. 5, Munich 22), "The Persecuted Church in China," by Li Pai-shan, Nov., pp. 115-129.

The systematic efforts of the Red Chinese Communists to stamp out the faith of Catholics make sad reading. In this article, abundantly documented with statistics and dates, we are told of the splendid resistance of Catholics of every level—bishops, priests and laity—in the face of the harshest Government pressure. The author begs us not to condemn too quickly those who under brainwashing seem to have compromised their principles. "We don't have all the facts."

HOCHLAND (Kaiser Ludwigsplatz 6, Munich 15), "The New Pagans and the Church," by Joseph Ratzinger, Oct., pp. 1-11.

Not "salvation outside the Church," but the change in our attitude toward those outside the Church is the subject of this article. In the early centuries, Christians sharply distinguished between themselves and society at large; in the Middle Ages they thought of Christianity and society as coextensive; today, this author feels, we still tend to consider them co-extensive, even in countries where the majority of people are no longer Christian in belief or practice. The author feels that Christ's distinction between "the few" and "the many" needs restatement—to guide not only our theological thinking, but to enable us to gauge realistically the mentality of our hearers.

BLACKFRIARS (34 Bloomsbury St., London, W.C. 1), "The Role of the Laity in the History of the Church," by Henri de Riedmatten, O.P., Nov., pp. 456-467.

Reviewing the Church's history century by century, this article maintains that though today we are talking more about the role of the laity and defining it more closely, laymen have always fulfilled their role as part of the Mystical Body. In the earliest centuries it was the voice of the laity which spread the new faith in shop and marketplace. In the Byzantine Empire the layman (often the state official) tended to take upon himself too much initiative, rather than too little, in Church administra-

tion. The medieval layman had a piety and a sense of responsibility which, in different times and places, explain the crusades and the rise of "third orders" alongside the religious orders on which they were patterned.

Since the Reformation the laity in some countries have had to maintain their faith despite the lack of priests. In Mexico, Ireland and Japan they succeeded even when at times it meant martyrdom. The Church's social doctrines, too, have been taught by the example of such laymen as Ozanam and the German Catholics under the Kulturkampf.

NOUVELLE REVUE THEOLOGIQUE (95, Chaussée de Mont-Saint-Jean, Louvain), "Latin American Protestantism," by Prudencio Damboriena, Nov. 9, pp. 944-965.

Here is the first part of a detailed study of the growth of the various branches of Protestantism in Latin America. Statistics culled principally from Protestant sources show the increase in funds and the rapidly growing number of missionaries—two-thirds of the latter and the bulk of the former come from the United States. The "sects" are far more active in missionary work than the larger and more established Protestant groups.

At times even Catholic authorities on the spot are unaware of the extent of Protestant activity and penetration. However, the author agrees with many Catholic analysts of this problem that the Protestant missionaries tend to make, at least of their first generation of converts, not convinced Protestants, but mere non-Catholics.

HECHOS Y DICHOS (Apartado 243, Zaragoza), "Key-Kids," by R. Olaechea, Dec., pp. 834-840.

The economic boom in Germany and Austria has brought with it some sociological problems, particularly the neglect of children of working mothers. Since, during the day, such neglected children often have their front-door key tied around their necks with a string, they are called *Schlüsselkinder* (key-kids). Excerpts from the diary of a little Viennese girl, Helga, during two of her grade-school years reveal the confusion of such children and the dangers that await them. EUGENE K. CULHANE

Industrial Relations Re-examined

Benjamin L. Masse

IT HAS BEEN popular for some time to hold that industrial relations follow a kind of law of expanding returns. The first stage in the relationship is noisy with the sound of battle, with labor fighting desperately for recognition against the flinty opposition of management. This stage eventually gives way to a period of armed truce, in which labor and management deal with one another coldly and at arm's length. The shooting, so to speak, stops, but neither side trusts the other enough to lay down its arms. Finally, this armistice, more or less protracted, begets peace: mutual suspicion cedes to mutual trust and rivalry yields to cooperation.

After what happened in this country over the last six months, this "law" of industrial relations, so typically American in its optimism, obviously needs revising. Whatever else the November elections showed, they demonstrated that the peaceful adjustment which many unions and employers have made rests on a less substantial foundation than had been assumed. Between labor and management there yawns a gulf which has not yet been bridged—and which somehow or other must be bridged if the Marxists, with their dogma of class warfare, are not eventually to have the last word.

In re-examining our premises, it is clearly of the highest importance to think of labor-management relations on two levels—the collective-bargaining level and the political level. Although generalizations are risky, it is still possible to argue that over the past two decades employers and unions have made genuine progress in working out a mature, constructive relationship. When one considers the thousands of contracts that are negotiated every year, as well as the innumerable day-to-day adjustments that are made under those contracts, the incidence of strikes and lockouts remains relatively small. Indeed, industrial violence is so rare these days that conflicts like those at the Kohler Company and the Perfect Circle Corporation attract nationwide attention. They are newsworthy because they are so atypical of industrial relations today.

The thesis that labor-management relations proceed from open warfare through armed truce to peaceful adjustment retains, then, considerable validity. What is now painfully apparent, however, is that the evolution of collective-bargaining arrangements does not automatically carry over to the political sphere. On the contrary, the estrangement of management and labor in political matters appears to proceed in inverse pro-

portion to their coming together around the collective-bargaining table. Surely, that was the lesson of the November election, which found unions and employers lined up solidly on opposite sides of the political fence.

It will help to keep things in perspective if we remind ourselves that this political split does not represent a clean break with the patterns of the past. It is not something novel and revolutionary on the American scene. Except for the South, with its largely one-party system, the Democratic party has always had a special attraction for workers; whereas employers have generally felt more at home in the GOP. The something new that has been added is the significance that labor-management divisions over politics may have today for the future of collective bargaining.

As far as collective bargaining went, the political predilections of workers and employers were not too important in the past. Prior to the New Deal and the Wagner Act, unions were not of much consequence, being important factors only in printing, the building trades, rail transport, coal mining and a few other fields. For the most part only skilled workers were organized, and these workers pursued their goals by economic rather than political means. The bargaining table, not the ballot box, was their chosen path to social justice. During the long presidency of Samuel Gompers, this nonpolitical approach to union goals became, under the term "voluntarism," the dominant philosophy of the American Federation of Labor. "We do not accept government," said Gompers on one occasion, "as the solution of the problems of life."

For the changes that have occurred over the past quarter-century, for the increase in labor's political consciousness, the great depression which started in 1929 was largely responsible. With 12 million workers unemployed and trade-union membership down to a skimpy 3 million or less, not even the most loyal disciples of Gompers could any longer defend the self-sufficiency of collective bargaining. To assure workers a decent and secure livelihood, the power of government had to be invoked.

In this departure from voluntarism, the AFL was more or less typical of all the country's economic groups. In the harsh, hopeless days of the early 1930's, farmers, bankers, realtors and businessmen put aside their pride and turned to Washington for help. The depth and the extent of the disaster were such that individual initiative and private enterprise—and even State and local government effort—were unable to cope with it. The result was to throw on the Federal Govern-

FR. MASSE, S.J., is an associate editor of AMERICA.

ment unprecedented responsibility for the smooth operation of the economic mechanism. A little more than a decade later, in the aftermath of the war, this responsibility was, by bipartisan action, written into law. The Employment Act of 1946 formalized the Government's duty to maintain conditions favorable to high levels of production and employment.

It was inevitable that labor, as well as business and agriculture, would now take a new interest in political action. Decisions made in Washington would henceforth affect living standards all over the country. Although unions continued to rely on collective bargaining as the chief means of safeguarding and advancing the interests of workers, they began to devote much more time and money than they had ever done before to obtaining laws favorable to their objectives. In 1943 the CIO founded its Political Action Committee. (This replaced John L. Lewis' 1936 creation, Labor's Non-Partisan League, which had become inactive.) Four years later the AFL, frightened by the passage of the Taft-Hartley Act, established Labor's League for Political Education. After the merger of the AFL and CIO in 1955, these two political organizations were fused into the Committee on Political Education, popularly known as COPE.

Labor's political agencies all adopted the AFL's traditional nonpartisan posture. They were intent on rewarding their friends and punishing their enemies. With only a few exceptions, however, among which the powerful Carpenters' Brotherhood was outstanding, the unions invariably found most of their friends in the Democratic party. While the identification of organized labor and the Democratic party has never been, and is not today, complete, it went so far in 1956 that the AFL-CIO executive council formally endorsed the Stevenson-Kefauver ticket. (However, the leaders of two of the largest AFL-CIO affiliates, Dave Beck of the Teamsters and Maurice A. Hucheson of the Carpenters, personally endorsed President Eisenhower.) Meanwhile the close relationship between business and the Republican party grew still more intimate. And so it was that the stage was set for all-out labor-management conflict on the political level.

During this year's campaign that conflict touched new depths of bitterness. Encouraged by the McClellan committee hearings and by signs of popular resentment over labor's alleged responsibility for inflation, business strategists deemed the time opportune to smite unions on the legislative front. In six States they energetically pushed right-to-work laws. The Committee for Constitutional Government ran full-page advertisements warning that unions were bent on taking over the country. In a number of localities industrialists financed the dissemination of a notorious pamphlet smearing UAW President Walter Reuther. And from a position on the sidelines the influential NAM, inspired perhaps by the example of such companies as General Electric and Gulf Oil, exhorted businessmen to get into politics and fight for all they were worth.

Then toward the end of the campaign, with the emotional content rising all the time, the GOP high com-

mand officially adopted this business strategy. "The Democrat (sic) party," it trumpeted on October 6, "is dominated by certain politico-labor bosses and left-wing extremists." The choice, it said, lies between the Republican party and going down "the left lane which leads to socialism." And on that theme Vice President Nixon played variations all up and down the land.

Seldom before had the identification between the Republican party and the business community been so complete. It was, in fact, just as complete in its own way as was the identification between the AFL-CIO and the Democratic party. *As a consequence, the entire 1958 campaign assumed the coloration of a labor-management dogfight for control of the legislative machinery.*

The conclusion is inescapable: on matters of public economic policy, management and labor are in open, irreconcilable conflict. However well they may get along at the collective-bargaining table, they are enemies in the voting booth. Politically, they could not possibly be more divided.

How long can this schizophrenia go on? How long will it be until the open political struggle between employers and unions has corrosive effects on collective bargaining? Already there are signs of a growing militant class consciousness among employers, and this is being fostered by such leading management organizations as the NAM and the U. S. Chamber of Commerce (not to mention what Vice President Nixon disgustingly referred to during the campaign as "extreme right-wing 'screwball' committees," which siphoned off many an industrialist's dollar). Nor is it difficult to sense a new temper in organized labor. All one has to do is to read quietly—if he can—through the weekly issues of the *AFL-CIO News* during October and November. And if that leaves the reader unconvinced, let him review the proceedings of the Steelworkers' convention at Atlantic City last September and see what happened there to President David McDonald's hopeful dream of "mutual trusteeship."

Although the outlook is frankly disturbing, it is by no means hopeless. In both management and labor there are many men who don't like the present drift of things. If they decide to oppose it, they have some strong cards to play. Basically, American labor and management profess the same economic and political creed. They believe in private enterprise and democracy. Their differences, though sometimes great, are still matters of emphasis, not of fundamentals. They can be blunted, if not fully resolved.

Furthermore, American management and labor are



looking down the same gun barrel today. The Kremlin threatens the one as much as the other. Whatever their differences are—over taxes, minimum wages, unemployment compensation, the Taft-Hartley Act—they are trifling compared with the differences that set them apart from communism. They have a powerful incentive to avoid a struggle at home that would weaken the country abroad and, as a consequence, endanger the freedom they both cherish.

Finally, they have in many, many cases a history of friendly relationships. They have come to know one another, and they just don't believe the nonsense they read about economic royalists on the one side and Socialists on the other.

The problem is to bring these men together so that they can exchange ideas and subject their respective party lines to the test of frank discussion. As it is, they talk now for the most part only to people with whom they agree, and this has the effect of confirming and hardening their viewpoints. In an address at the University of Wisconsin shortly after the election, Arthur Goldberg, special counsel of the AFL-CIO and one of the best minds in the labor movement, called for a

Labor-Management Assembly that would meet for two or three weeks once or twice a year and do nothing but talk. There is merit in the idea. The results wouldn't be sensational, but the give-and-take would be broadening.

It might be possible, too, to gather labor-management groups together under religious auspices. All the churches profess a social doctrine, and sometimes this doctrine is not so well known by their communicants as it ought to be. If it were known, the differences between labor and management could scarcely be so numerous and so sharp as they are. It is true that efforts of this kind have been made in the past, and are still being made today, and that they haven't been notably successful. Maybe we haven't yet found the right formula. The search ought to go on.

The gulf between labor and management on questions of public economic policy will not be easily bridged. It won't be spanned by magic, or wishful thinking, or by a blind trust in the interplay of Professor Galbraith's countervailing power. It will only be solved by charity, hard intellectual effort—and a big dose of that humility of soul which comes to men only when they are on their knees before Almighty God.

A Brave Decision

Joan H. Dunn

FROM THE waiting-room window of a foundling home, near one of our great cities, I watched the falling snow melt silently on the giant black griddle of pavement below. An angry cry from a near-by nursery announced to all within earshot that a child was hungry. My husband and I exchanged a knowing smile and my thoughts turned to our adopted children at home. Both of them had been born here and had been introduced to us in this room. From here we took them into our home and into our hearts. Both joyous occasions had made this graciously appointed room somewhat dear to us. Today, however, it held an air of uncertainty. The deepening shadows of late afternoon added to this feeling.

AN EXCEPTIONAL BABY

We had decided, some months before, to request a handicapped child for adoption. We had anticipated a physical handicap, but the child we were waiting to see was not handicapped in that sense. Sound of body, his handicap was not necessarily discernible to the untrained eye. Nevertheless, it was unmistakably present. This child appeared destined to go through life handicapped by a below-normal intelligence. The child, if joined to our family circle, would undoubtedly affect the lives of all of us.

MRS. DUNN, a free-lance writer, a student and a mother, writes here of a personal experience.

I was startled by a surf-like rustling as Mother Superior entered the room. Gleaming white, her stiffly starched religious habit framed an exquisite face. Young though it was, her face was deeply etched by a heavy burden of responsibility.

Seating herself opposite she began to discuss the child we had traveled three hundred miles to see. We listened with quiet anxiety. Each word reflected her deep devotion to those committed to her charge.

"This child," she began, "is not abnormal in the popular sense of the word. However, our observation of him has led us to believe that his intelligence is limited." She paused as I opened a small handbag clutched nervously in my hand.

"At present," she continued, "he is classified in the 'dull normal' range of the intelligence scale. If our evaluation of him is correct, he will develop slowly. He will not walk or talk as soon as the average child. Normal learning will not be easy for him."

I shifted uneasily in my chair as her words brought to mind a scene from the past. A group of children walked solemnly behind a sad-eyed and unkempt little lad who had found learning difficult. "Stupid! Stupid! Stupid!" they chanted and then laughed gleefully as the child burst into tears and ran away.

I roused myself in time to hear Mother Superior say: "Two years of a simplified high school curriculum may well be all the education he can profitably assimilate. It is not my intent to discourage you, but only to ap-

prize you of the situation you may be faced with if you take him into your home."

Rising from her chair she said, "I'll have him brought downstairs now. His name is Peter."

As the door closed behind her I returned to the window. The snow had stopped. A half block away a woman scurried across the street to avoid a black convertible which seemed to have dropped suddenly from the sky. In that moment I also wanted to run, not from a ton of rolling steel, but from the more crushing weight of a decision—a decision whose substance was fast gathering like a thunderhead on the horizon.

A gentle knock, a figure in white—a baby and a nun emerged. Moments later the nun left us. In my arms a baby's cloudy eyes were searching my face.

The stillness of the child racked my heart. Discovery of the world is foremost in the mind of a five-month-old child. Its head, like a bobbing periscope, searches the horizon for new visual adventure; tiny feet kick vigorously as if to signal an ever-increasing impatience and desire to explore. I was aware, however, that there was no movement on the part of this child in my arms. His languid composure made me pray silently to God for strength—strength without pity—to make the right decision.

Few words passed between my husband and me. We were intent on one thing—to know Peter and let him know us. Speaking quietly to him I transferred him to the couch between my husband and myself. I noticed how beautifully his body was formed. But his head drooped awkwardly to his shoulder as I propped him up a little. He struggled to raise it and succeeded momentarily. He smiled slightly, and dropped it once again. The typical infant activity common at this age had delighted us in our other children; it was conspicuously absent in this child.

Was the lack of a family atmosphere responsible in part for his slow development? Was his spark of life rapidly going out, smothered by a lack of loving care that only a real home can give?

My thoughts were interrupted by the return of Mother Superior. The murky shadows of the January afternoon fortunately hid some of the anxiety on all faces in the room. When Mother spoke, it was with a gentle, understanding concern: "We realize the tremendous decision you are faced with. To aid you in making it I would like to show you Peter's medical records as well as the psychologist's reports."

My husband and I nodded our agreement.

The weeks following were filled with sleepless nights and hours of questioning our own motives. Should we take the child? With the help of God we would make the right decision.

The problem of a mental handicap was difficult to appraise. The society in which we live abounds with sympathy for those who are physically handicapped. The sightless child, the victim of polio—all find a place in our hearts. Somehow, those who are mentally afflicted do not share in this sympathy. They are rewarded only with apathy. The doors to our hearts are closed; we hope that these unfortunates will go away.

There was the problem of our other children, normal, happy and secure. Would it be fair to them to bring a child like this into their environment?

Were we fearful of bringing suffering upon ourselves? Were we afraid of being hurt?

A passage from Thomas Merton's *The Seven Storey Mountain* aided me during this difficult period:

Indeed, the truth that many people never understand, until it is too late, is that the more you try to avoid suffering the more you suffer, because smaller and more insignificant things begin to torture you, in proportion to your fear of being hurt. The one who does most to avoid suffering is, in the end, the one who suffers most; and his suffering comes to him from things so little and so trivial that one can say that it is no longer objective at all. It is his own existence, his own being, that is at once the subject and the source of his pain, and his very existence and consciousness is his greatest torture.

As the import of these words became apparent I saw at once both the reason for my own indecision and the fallacy of the admonition: "Don't let yourself be hurt."

PETER COMES HOME

Three weeks later we entered upon a new life. Literally and figuratively we closed the door behind us. Mother Superior had tears in her eyes as she kissed Peter good-by.

With fear, joy, anticipation and a complete dependence upon God we drove away from the institution that had been the only home Peter had known until now.

Our marital vows, taken "for better or for worse," could, in a sense, be applied to the little child placed in our care. It was our earnest hope to love and help him, regardless of his possible retardation, and legally adopt him as we had done with our other children. To accept him on any other terms was not our choice.

Our future was in the hands of God. St. Francis de Sales so aptly described our situation when he said:

Do not look forward to the trials and crosses of this life with dread and fear. Rather, look to them with full confidence that, as they arise, God to whom you belong will deliver you from them. He has guided and guarded you thus far in life. Do you but hold fast to His dear hand, and He will lead you safely through all trials. Whenever you cannot stand He will carry you lovingly in His arms.

Four years have passed since Peter entered our hearts and our home. He is a happy, healthy and precious part of our existence. His supreme joy at being alive and his gentleness have added immeasurably to our home. He moves quietly and surely among us, always ready to be of help to his sister and his brother and his parents. In childish simplicity he reminds us of grace at meals and is the first to find the misplaced beads at the appointed time for the family rosary.

We are at peace knowing Peter was "heaven-sent." The future? Because it is in God's hands it cannot be but fruitful.

Librarians Needed

Sister St. Angela, C.S.J.

AN EDITORIAL in the *Catholic Library World* for February, 1958 pointed with dismay to: 1) the small number of Catholic library schools; 2) the difficulty with which these achieve accreditation; and 3) the meager attendance at library schools of all types, Catholic or otherwise, accredited or not. These conditions exist in the face of a great need for librarians all over the United States, and indeed all over the world. Not only are Catholic services in the area wanting, but the librarian's profession as a whole is not being supplied.

The editor concluded by questioning the feasibility of maintaining standards which appear too difficult of attainment. He urged a re-examination of objectives, and suggested the acceptance of a lower degree of technical competence and a more tolerant regard for the hundreds of unaccredited library schools, both graduate and undergraduate.

In justice to the profession and to the respected status it has worked so hard to establish, librarians should give thoughtful consideration to the situation and strive to publicize a too-little publicized career. Even a slight acquaintance with library history would suggest that an effort to salvage the labor that has gone into making the library an institution in American life is a worth-while enterprise. Librarianship should appeal to a large number of young people who are still deciding about their place in life.

The fewness of Catholic library schools, as well as of Catholics in library schools of any type, stems from several causes. Most probably, though, it stems from a lack of interest born of unfamiliarity. Perhaps there is discrimination on the part of the national agency which determines which library schools shall be approved and which shall not; but possibly, too, Catholic universities have interested themselves in the more spectacular types of graduate professional work—law, medicine or social work. However, if Catholics wished to enter library service in sufficient numbers, both obstacles—professional prejudice and administrators' reluctance to invest in the building up of "accreditable" library schools—would be overcome.

One might well ask: is it worth the necessary trouble to arouse the interest of young Catholics in this occupational area?

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Let us look for a moment at the development of the library on the American scene. The modern professional librarian is the product of a long metamorphosis. In 1636 there was only one librarian in what is now the northeastern United States. He was the janitor of Harvard College, who looked after the books as a side line. From there on, as books assumed a larger function in academic life, the position of librarian pursued an ascending scale of prestige.

EARLY DAYS OF LIBRARIES IN AMERICA

Libraries, too, led a struggling existence for many years. Attempts at tax-supported libraries were made sporadically, beginning as early as 1803. The library movement as we know it, however, began to take shape after 1890 with the Carnegie grants. Between 1890 and 1917, Andrew Carnegie donated \$43.6 million for the building of libraries throughout the country, with the understanding that the agencies accepting the buildings would provide books and service.

From the beginning, Catholics were suspicious of the public libraries as they had been earlier of the public school system. The atmosphere of the new libraries (both personnel and book collections), as well as the influence backing the philanthropy that established them, represented the native Americanism of the 19th century. Catholics, still mainly an immigrant group, had found Protestant bigotry so bitter in the public schools that they had taken to the construction of a parochial school system which they could ill afford. They tended to lump with the schools the less essential but similarly motivated libraries. They used them as little as necessity allowed; and seldom did they think of seeking employment in them.

Nevertheless, the library service set up in that era of high immigration and developing industrial expansion made a tremendous social contribution. It was an active force in promoting popular literacy, in supplementing the basic education of the immigrant and in fostering various types of adult education.

At the same time that the library allied itself to almost every movement for social reform, its personnel devoted care and attention to professional improvement. From 1876 on, under the leadership of the American Library Association, advances were made, slowly, but with a wise awareness of ultimate goals. Progressive standards of education, training, working conditions and techniques were inaugurated and imple-

mented, so that the contribution of the United States to library science is the envy of the world.

As a result of these continued efforts, the average professional librarian of today is a liberal-arts graduate who also holds a degree for at least one year of concentrated professional training, with some specialization in one or two of many varieties of library work. Scanning employment offers, one finds that in beginning salaries and choices of location, librarianship compares favorably with other occupations demanding a similar degree of preparation. Because of the present shortage of trained personnel, the librarian is now in a good position to exercise some discrimination in his choice of a job.

The Communists recognize librarianship as a "key profession"—one in which the incumbent can wield a strong influence. They have accordingly directed their most attractive propaganda at the public library system, and, as far as they can, at other libraries. The librarian, in the long run, determines the selection of books for purchase, guides public reading, and in so doing has an unparalleled opportunity to form public opinion. Father Keller and the Christophers list librarianship among "careers that change the world."

Considering, then, the material advantages, the opportunities for service and the intellectual challenge offered, why are Catholics so conspicuously inconspicuous in librarianship? Their initial absence seems to have established a precedent; so that today it takes determined and well-planned recruitment to arrest the attention of intelligent youngsters and to make them aware of the librarian's satisfaction in his job.

SOME RECRUITING NEEDED

To date, with the exception of a few fine efforts, recruitment has been neither enthusiastic nor sufficient. Misinformation or lack of information on the part of guidance directors about the role of a librarian, and the perpetuation of a stereotype in comic literature and slapstick motion pictures, have made of the librarian a colorless character indeed. Frequently, too, the tranquility of the life has been overdrawn for the edification of the introverted book-lover who has but scant interest in human affairs.

We may briefly mention the libraries of Catholic schools and colleges. With the exception of some large university libraries, such libraries will have librarians who are not only Catholic, but who are members of the religious order conducting the institution. Economic necessity, if not idealism, will dictate this policy.

What then of the girls and boys (let us by no means forget the boys) who do not have the religious life in prospect, who are not retiring, shy and "bookish," and who do show a lively interest in people, events and books?

Librarians, parents and guidance counselors should present to them the whole wide prospect of a library career: the variety which characterizes daily work on a professional level; the numerous types of libraries and the opportunities for challenging and rewarding jobs in national, regional, county, city, technical and foreign-

service libraries; not to mention the large number of educational institutions under public or nonsectarian direction where the influence of a wholesome person is heartily welcomed.

Finally, the recruitment device which should be most convincing is the testimony of librarians already satisfactorily functioning in their careers. Most of them will agree that library service offers:

1. The prestige of a respected and well-organized profession.

2. The security of a stable salary and pleasant surroundings and working conditions.

3. Stimulating professional and social contacts. On many a campus, it is the library staff who have the best opportunity to know who's who. The effective librarian, on any level, fits well into the "goodly fellowship" and recognizes the joy of its support.

4. The challenge of work that is never static. Dealing essentially with books, which are published in rapid succession, and with people, who vary infinitely in capacity and interest, the librarian has small chance to become bored.

5. The maximum use for any specialized talent. Technical firms need librarians who have scientific training; the legal profession needs lawyer-librarians; a children's librarian must have all the talent and ingenuity of a successful kindergarten teacher; the librarian working with teen-agers must be a psychologist at least, and a space traveler if possible.

6. Usually the opportunity for at least a modest amount of travel. Conferences and conventions are stimulating, and accrediting teams do go places.

7. Abundant opportunities for service—from the neighborhood doctor who needs references from the National Library of Medicine to the pre-school tot who wants a book with no words in it.

8. A career that is an apostolate. Always and everywhere the librarian is an apostle of truth as it applies to any given question, and of the genuine values which shape high motivation and noble achievement.

In Our Town

In our town the Lion's Club remembers Christmas with a crèche of strong black timbers—larger this year with tiny bulbs that flick like city lights. And right there by the track where the New York Central makes it tremor four times a day. So nice to see a glimmer of something new on the long gray ride home. Everyone's heard of it and they come from up the line to see the crib, and smile that we thought of it. They say it's all we're known for, only borough in the valley that has no tree, or bright red lights strung willy nilly across Main Street.

But we only nod and share a secret by the small straw bed.

MARY ANN MAC NEIL

Words Get in Our Way

Robert B. Nordberg

ONE POINT on which every scholar will agree is that scholars other than himself are a confused lot. If his premise is correct, it becomes all the more important that he himself communicate well. Yet scholars and scientists, though their work is social (as against the "mystical" experience of being right and not bothering to prove it), often go to great lengths in cultivating the art of being unintelligible.

They do this in several ways. They invent new words, when old words would do very nicely. They fail to use simple, current words; thus, to a sociologist, a family is a "familial grouping"; to a philosopher, understanding is "positive prehension"; to a psychologist, emotional release is "abreaction." They avoid brevity where prolixity can be substituted. "He wrote three books on criminology" becomes "This inspired social scientist and educator was responsible for the production of three scholarly works having to do with the scientific study of crime as a social phenomenon, and with treatment of criminals in formal corrective situations." They take refuge in question-begging phrases, such as "Democracy is the best form of government, because it is the most advantageous and serviceable to man." Finally, these cultivators of the obscure say the usual thing in the usual way, to cover up for absence of thought. A student recently confessed that he had got through four years of philosophy courses by memorizing definitions.

Why this studied abuse of the communication-value of speech on the part of the group which ought most properly to know better? The reasons are many. Feelings of academic (and personal?) insecurity are at work in some cases. When a man knows what he is talking about and, as the Arab proverb has it, "knows that he knows," he has no need for flamboyant vocabulary. Christ could afford to say to the people: "The kingdom of heaven is like a mustard seed"; "A certain man built a house." In the field of guidance, as writers have had increasing reason to feel secure about their work and status, they have felt less compulsion to use esoteric terms. But when a man has little to say, he is liable to disguise his paucity of ideas by using mountains of words—especially if he earns his living on the premise that he knows more than other people. Second, students are encouraged by their professors (heaven

knows why!) to write in a formalistic, pretentious way. Finally, the professional journals have scant regard for anybody who simply says what he has to say. One professor, noted for clear talking and obscure writing, explained: "That's the only way I can get my stuff published. If I make it clear and intelligible, they don't think it's scholarly."

The problem, in short, seems to be to bring scholars to do what, in theory, they have an all-consuming yearning to do: communicate. The consequences of their failure to communicate are widespread. Not least of these results is that students are drawn into the confusion; thus is born a vicious circle. Students often think themselves obtuse for failing to comprehend this or that author or lecturer, when the blunt truth is that there was nothing much there to comprehend. Rather than appear dull, the students nod wisely to these elaborate bodies of terminology, seldom noticing whether author X disagrees with author Y—or with what author X himself said on the previous page.

SEMANTIC SMOKE SCREEN

Those who have labored seriously at a 20th-century Christian synthesis of knowledge have found themselves facing a semantic Tower of Babel. The cyberneticists talk only to the nuclear physicists, and the nuclear physicists talk only to the cosmos. If the would-be synthesizer is patient and eventually penetrates beyond this smoke screen of technical vocabulary, he sometimes finds such a dearth of definite ideas as must make the angels weep.

It would be hard to say when this game of super-scrabble began. Perhaps, in leaving the garden of paradise, Adam said to his wife: "We must now locomote to an alien environment and change our frame of reference." The systematic, studied use of words to get in the way of ideas, however, seems to have arisen with the social sciences. The reason is probably not far to seek. Social science, at its best, has tended to confirm common-sense observations. One investigator recently "discovered" that people who frequent bars habitually are trying to escape something—or somebody. At its worst, social science has amounted (as, on occasion, philosophy does) to saying what everybody knows in language that nobody understands. If I am to fill six or seven pages of a journal explaining that people drink to escape, I had best consult my thesaurus and book of quotations.

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To pinpoint the nature of the crime, we must distinguish between expression of obscurity and obscurity of expression. It is folly, in any subject, to seek greater certitude and precision than the subject allows. What has led psychology astray as much as anything else is the attempt to make an exact science out of what can never be an exact science except at the price of sacrificing substance for appearance. It is one thing, though, to be limited by the difficulty of one's subject matter, and another to fail to get across what could have been put across if one's concern had been less to show off and more to communicate.

STYLES AND STYLES

None of the foregoing is intended as an apology for lack of style. Strangely enough, the scholars who tend to be lost in verbalism are also, as a rule, the ones who instinctively frown upon any dissertation or term paper which commits the unforgivable sin of being interesting. But there are several sorts of style. A style may be the expression of one's own spirit and personality. Another style is a way of writing or talking which is not so personalized but is cultivated to be distinctive. In another sense, style is that which makes the difference between art and banality, and, to end, "style" is a kind of artificial elegance. The second and fourth of these styles ought to be avoided, and the first seems, at worst, harmless; the third one seems eminently desirable.

It detracts nothing from the force of Little Orphan Annie's "style" to have her say, at regular intervals, "Leapin' lizards!" This is simply part of her make-up, and one loves her the more for it. If, however, she said it simply because no one else says it, an agonizing reappraisal of Annie's character would be called for. Again, if she refrained from saying it, perhaps contenting herself with looking as if she would *like* to say it, a new and desirable facet might be added to her personality. But if she said "Long-bodied, four-legged reptiles of the division Lacertilia, which spring clear of the ground in sudden vaults!" there would be nothing to do but conclude that pedantry had overtaken our girl.

It is art to conceal art. Some authors give an appearance of breezy informality, while they are actually very careful to cover all pertinent points and to put them in the proper perspective. This is quite an attainment. One encounters it rarely, whether in professional writers or graduate students. In much greater supply are those who seem to go to considerable pains to be artless. The notion that one writing on a scientific or philosophic subject should carefully screen out his own personality is a pure assumption (if you like, a personal preference) on the part of some scholars. There would seem to be no reason for excluding this expression of self, so long as it does not get in the way of what one has to say. So far as "elegance" is concerned, what many scholars do in effect is to indicate a preference for stilted, Victorian forms of refinement, as against the sort of thing that arises spontaneously from a creative spirit.

Art, however, should be used to facilitate communication—never to hamper it. Scholarly writing always should be aimed at sharing ideas and facts. Such sharing, of course, requires certain conditions. 1) The author must have something to say—though the absence of this is seldom regarded as a conclusive reason for not writing. 2) The ideas and facts must be such that the intended readers, at their present levels of development, can comprehend them. 3) Symbols should be used which the intended audience will interpret in the intended way. The second of these points emphasizes the difference between organizing one's thoughts for one's own purposes and organizing them for teaching—whether through the printed word or otherwise. Paradoxically, one can teach people only what they already "know." That is, there must be a "readiness" to take a certain mental jump. Many authors cannot be bothered with all this. They seem to take the attitude that, if a reader is not at the necessary point to follow their line of reasoning, it is the reader's own fault, and should not in any case be allowed to interfere with the author's *modus operandi*. Perhaps it would help if authors prefaced their articles with some indication of what background is presupposed in the reader—something like the sign over Plato's academy, warning those who knew no geometry to stay away and mind their own business.

AMBIGUITY AND OBSCURITY

The third of the foregoing requirements—the use of symbols—should be pursued with an eye toward clarity. This is such a hard concept to define that Webster, ordinarily as talkative as the next man, is content to call it "clearness." Unfortunately, the ideas most intuitively understood are hardest to define. There are, however, at least two requirements of a clear proposition. It must not be ambiguous; it must not be obscure. The two are different. In saying that an assertion is ambiguous we mean that it can be taken in two or more senses, *but we know what each sense is*. An obscure proposition, however, is simply cryptic. It is as hard to understand wrongly as to understand rightly.

It is a tragedy that in a time when the world needs so much leadership from its scholars and scientists, it is getting so little communication—a prerequisite to leadership. We listen for a clarion call and hear only a confusion of tongues. Each year or so, the more liberal thinkers seize upon some new gimmick. One year, the roots of our troubles are "semantic." The next year, all would come right if only we would be "creative." The year after that, the big evil is "authoritarianism." Each of these becomes, for a while, an absolute—in the lexicon of people who deny that they have any absolutes. Everything revolves vaguely and inconclusively around the current center, whatever it may be. The center itself is unintelligible, and all the rest is wonderfully relative and inconclusive; and the intellect can be kept in suspended animation for years at a time.

But it is not just the relativists who write gobbledygook. There are some Catholic varieties. The writer is not in a position to cast the first stone, but—do as I say, not as I do!

Our Lady and Ecumenism

Titus Cranny, S.A.

IN THE QUIET summer of 1910 leaders of the Protestant world convened in Edinburgh, Scotland, for the World Missionary Conference. It was the culmination and development of many similar meetings during the 19th century. It marked the beginning of what today is called the ecumenical movement—the striving for world-wide religious unity.

During the decades since the Edinburgh meeting additional efforts have been made by non-Catholics of nearly every persuasion. The assemblies of the World Council of Churches, in Amsterdam (1948) and in Evanston (1954), were the latest large-scale efforts to achieve this desired reunion. Other meetings and mergers have occurred among various denominations so that the longing for unity seems to grow with unprecedented force. The Catholic Church is not unmindful of this religious phenomenon of the present day, and in an Instruction from the Holy Office on the Ecumenical Movement made this observation:

In many parts of the world today, owing partly to various external events and changes in mental attitude, but under the inspiring grace of God, due chiefly to the common prayers of the faithful, a desire has awakened and is growing daily in the hearts of many who are separated from the Catholic Church, that a reunion be accomplished among all who believe in Christ the Lord. Assuredly this is a source of holy joy in the Lord to the children of the true Church as well as an inducement to lend their assistance to all who are sincerely seeking the truth, by entreating light and strength for them from God in fervent prayer.

The desire for unity on the part of our separated brethren has brought them to a closer study of the Catholic position. It has made them aware of Catholic teaching, not only on the Church, but also and especially on the Blessed Virgin Mary. But they view our Lady, not as the great means of effecting unity, but as an obstacle of staggering proportions. The stumbling block is not only the primacy and infallibility of the Roman Pontiff, but the Virgin Maid of Nazareth, the Mother of Christ. Without prejudice to their good faith, we wish to review and evaluate some of their assertions about our Lady, especially in relation to the question of

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Christian unity. Catholics look to Mary in the perspective of St. Pius X as the surest and easiest way of uniting men with Christ, while many non-Catholics consider the Blessed Virgin as the most insuperable barrier.

NON-CATHOLIC REJECTION OF MARY

Hans Rudei Weber was the only Protestant among 2,000 Catholics who attended the World Congress of the Lay Apostolate in Rome in October, 1957. He found much of the Congress praiseworthy and inspiring; he was delighted that he could be present. But for him the emphasis given to the place of the Mother of God in the apostolate presented grave problems. He noted that Pope Pius XII confided all forms of the lay apostolate "to Mary, the glorious and mighty Queen of Heaven." But these tributes meant, in his mind, a deification of her and the trend of placing all apostolic works under her banner "make any fruitful conversation and collaboration . . . grow increasingly difficult."

Going back some years to meetings dealing with unity, we find some other Marian sidelights. In 1927 at the First World Conference on Faith and Order in Lausanne, Prof. Sergius Bulgakov, dean of the Orthodox Theological Institute of Paris, introduced a consideration of our Lady when the question under discussion was the Christian norm of faith. He said:

Holiness—the holiness of the manhood of Christ, actualized by the communion of saints—is the goal and essence of the Church's life. But we cannot separate the humanity of our Lord from that of His Mother, the unspotted *Theotokos*. She is the head of mankind in the Church; Mother and Bride of the Lamb, she is joined with all the saints and angels in the worship and life of the Church. Others may not feel drawn, as I do, to name her in prayer. Yet as we draw together toward doctrinal reunion, it may be that we are coming potentially nearer even in her regard.

The chairman of the meeting, Dr. A. E. Garvie (Congregationalist), stopped the speaker and called attention to his departure from the subject under discussion. But the professor refused to accept the ruling and renewed his plea for the recognition of Mariology as a doctrinal problem of vital importance in the ecumenical movement. His persistence was crowned with some success, for the communion of saints was included in the agenda of the second Faith and Order Conference

held in Edinburgh in 1937. On this occasion an Orthodox spokesman said that the question of the communion of saints, of which the recognition of the Blessed Virgin Mary is a part, deserves a high place on the agenda of Christian Unity.

In recent years non-Catholic theologians have written on our Lady, notably Pastor Charles Brutsch and Pastor Jean de Saussure in France, and Dr. Hans Asmussen and Prof. Wilhelm Stählin in Germany. They do not accept the full Catholic belief on our Lady but they seem to recognize the challenge that she presents to sincere theologians. Prof. Maury of Paris affirmed that "the doctrine of Mary and the cult of the Virgin seem to me to pose with increasing precision and with an unmistakable clarity the real problem of our relations with the Roman Church."

Karl Barth, in his *Church Dogmatics*, rejects completely the Catholic doctrine on our Lady as taught by Scheeben and other leading Catholic theologians. He calls it "that heresy of the Roman Catholic Church which makes all her other heresies understandable." Moreover, he says, "that Church which renders worship to Mary is bound to conceive of herself as she actually did at the Vatican Council." In reality, he is paying tribute to the coherence and consistency of Catholic doctrine, which is one confirmatory evidence of its truth. On the other hand, he accepts the title "Mother of God" as defined at the Council of Ephesus in 431 and defends the doctrine of the virgin birth. Holding, as he does, to the doctrine of the Divine Maternity, it is strange that he rejects its implications, for all the prerogatives of Mary flow from it as from a fountain head. The Italian Waldensian, Giovanni Miegge, acknowledges in his work *The Virgin Mary* that our Lady is the Mother of God, but he considers Mariology "a slap at Catholic unity."

In 1951 the Commission on Faith and Order published its *Report on Ways of Worship*. In the introduction it said: "It is in our approach to one another in the way of worship that our differences about the Virgin Mary are most clearly exposed. We may find it comparatively easy to discuss the reverence due her, or to analyze the psychological grounds of our different practices; it is quite another thing to be put in the attitude of decision by being asked to join in prayer to her." Thus they are quite willing to discuss our Lady, but they are not willing to pray to her. The statement was signed by the officers of the commission: G. van der Leeuw, Hans Asmussen and Wiebe Vos.

About one-third of the report was devoted to Mariology. Fr. Conrad Pepler, O.P., made a contribution for the Catholic concept. Prof. Vladimir Lossky for the Orthodox; Rev. T. M. Parker for the Anglicans; and Max Thurian of the French Reformed Church for the Calvinist position. On the first page of his paper Max Thurian made this provocative charge: "The doctrine and the veneration of Mary in the Roman Church create extreme difficulties for ecumenical thought . . . one can see no way through the problem posed by Mariology and the veneration of the Blessed Virgin in

the Church." And he stated his thesis once more: "Catholic Mariology poses the most agonizing problem for ecumenical thought."

But before he concluded his paper, M. Thurian referred to the spiritual power of our Lady in the cause of reunion as the head of the communion of saints: "The great litany of the saints is the most moving and strongest ecumenical prayer. And Mary is present at the head of this general assembly of the Church and of the first-born whose names are written in heaven." We think, however, that he holds more strongly to his first statement.

Reinhold Niebuhr echoed similar negative sentiments when Pope Pius XII issued the call for a Marian Year in 1954. "Any lingering envy," he commented, "which many of us have had for the Roman Catholic unity was recently dispelled by the constant effort of the Church to exalt the Virgin Mary until she has become a virtual replacement for the Holy Spirit in the Trinity." Similarly, the General Assembly of Presbyterians meeting in Los Angeles in 1955 said that the Catholic emphasis on our Lady has "widened the breach between Catholics and all other Christian denominations."

CATHOLIC HOPES

Fr. Thomas Clarke, S.J., summarized the present situation in an article, "Mary and the Theologians," in this Review (5/11, p. 192):

When Catholics and Protestants agree to disagree, the name of Mary is almost sure to be mentioned. Today, in many quarters, Simeon's prophecy is being verified with a peculiar twist: *She* is the sign of contradiction, the rock of scandal—and this not only for cynical unbelievers, who for a century have tried to sneer Lourdes out of existence, but for devout Christians, who profess the faith of Nicea and Chalcedon. It is truly ironic that the very things which bring Catholics *ad Jesum per Mariam*—the processions of Lourdes and Fatima, the papal definition of the Assumption—have become for many Protestants symbols of Rome's apostasy from the unique Mediator, Jesus Christ.

The Catholic contention, however, is that the Blessed Virgin does not hinder man's union with Christ, but rather facilitates it. Mary unites men with Christ, she does not separate them. Pope Leo XIII called our Lady "the patroness and the most excellent guardian of unity," for she helps to preserve it in the Church and she is the heavenly appointed intercessor in winning it for those souls separated from the One Fold of her beloved Son. The same Holy Father dedicated his pontificate to this goal and expressed his confidence in our Lady's power in this apostolate when he wrote this message to the Marian Congress at Livorno in 1895:

The faith of Christ is one, when one shepherd governs the flock, when one love gathers together the scattered nations.

Be gracious, O Virgin, gaze with kindly eye upon the wanderers and deign to unite them under thine only Son.

The Protestant charge of Rome's apostasy from Christ, the one Mediator, seems to derive from a mistaken concept of Catholic theology and devotion. They consider any human cooperation with God as somehow diminishing divine omnipotence. We say, however, that the cooperation of any creature—not excluding Mary—in the plan of salvation and sanctification is not a parallel action with God, undertaken jointly, but rather a vertical cooperation, so that the creature serves God's purpose and is subordinated to Him. All grace comes from Christ and all mediation is in Him alone, though exercised through the ministry of the Church or through the intercession of our Lady.

The deep devotion of the Eastern Orthodox to our Lady furnishes hope for their reunion. But there are hopeful signs among other separated brethren, too. Dr. Asmussen has said that "Catholics with their devotion to the Virgin have a Christology that is more profound than that of Protestants, who wish to venerate Christ alone." Another clergyman told Fr. Charles Boyer, S.J., in Rome: "We are discovering devotion to the Blessed Virgin and it is truly enriching us." There is hope from the resolution of the World Lutheran Federation's meeting in Minneapolis in 1957, which went on record as advocating a study of the Catholic theological system. In Darmstadt, Germany, there is a thriving community known as the Evangelical Sisterhood of St. Mary, whose principal aim is to pray for reunion. Their activities are carried out under the special invocation of the Blessed Virgin.

Many Lutheran and Anglican churches in Europe and in the United States have statues and paintings of our Lady. In England non-Catholics often go on pilgrimage to Marian shrines, pray the rosary and keep her feast days. In the Soviet zone in Bernau, near Berlin, an altar of the Blessed Virgin has been restored and reinstalled in the Lutheran Church of St. Mary. It shows our Lady being crowned in heaven, surrounded by 35 apostles and saints. The church and altar were damaged during the last war; the restoration was aided by funds from Swedish Lutherans. These are only a few examples; they do not indicate any large-scale trend, at least not at the present time. But they may be indications of future development and they engender sanguine hope that through prayer and study our separated brethren will find our Lady—and her Son, too, in the Church He founded for all men.

The road to religious unity is long and tedious; but the bridge to aid the crossing is our Lady. In the early ages of the Church and in medieval times she was called a bridge and so she is, enabling men to by-pass the difficulties along the way to heaven. Love of Mary is likewise the means of surmounting the obstacles to reunion. For a genuine appraisal of her gifts and character helps to remove many psychological and theological difficulties which beset men's minds and ensnare their souls. Love for Mary is no obstacle to reunion, but a glorious path leading to the One Fold of the One Shepherd. St. Augustine spoke of Mary as *Mater unitatis*, Mother of Unity, and said that through her love all men are born to the Church.

Finally, we may turn for a moment to Fr. Paul of Graymoor, founder of the Society of the Atonement. He originated the Chair of Unity Octave in 1908 and he was profoundly devoted to the Mother of God in his apostolate of Christian unity; love for her had led him and his companions into the Church. In 1910, the birthday of the modern ecumenical movement, he observed the Unity Octave for the first time as a Catholic, having entered the Church on October 30, 1909. He predicted that the power and love of Mary would win an immense multitude to Christ. Through her whom he saluted as Our Lady of the Atonement, he said that "the Holy Spirit will bring about such a world-wide movement of dissident Christians to the center of Catholic unity that the return of the wandering sheep to the Apostolic See will far transcend in magnitude and in importance the lapse of the Greeks from unity in the ninth century and the Protestant defection in the 16th century combined."

It will be so. God grant that it may be soon.

The Human Condition

En route through space
And ice Siberia-bound
The bus stops now and then
Time out prisoners
Bethlehem town Last
Time to look around
Be back in fifteen minutes
All of you
And I mean
Fifteen minutes

Move along murderer
Move along jade
Fifteen minutes of sheep
Cattle stable hay
Not much here to take away
Where is endless sleepless
Night in day out of time
Out of space
Past all frozen sun

Lift him up Cain
Let every eye see
You kiss his frail fingers
He will not shrink away

Give him your apple Eve
It belongs to him
Drink the wine his mother
Pours to the ruddy brim
Drink For on your journey
The sun itself grows dim

All aboard now
Time shouts again
All aboard flesh souls sin God
With you amen

SISTER MARY AQUIN, B.V.M.

America • JANUARY 3, 1959

BOOKS

Poetic Praise of the Seven Capital Sins

THE ODYSSEY: A Modern Sequel

By Nikos Kazantzakis. Simon & Schuster. 824p. \$10

Eight years ago in Athens this reviewer heard mention of a vast epic, longer than Homer's *Iliad* and *Odyssey* combined, that Nikos Kazantzakis had brought out in 1938 in a limited edition. The speakers laughed about its 24 books, its 33,333 lines, its 17-syllable unrhymed iambic measure. Now this work has been translated into English verse by Kimon Friar, and it is perfectly clear that the Athenians who laughed had not read the book themselves. One can be stunned, enthralled, awed, enraged, disgusted or choked with pity by the poem, but one simply



cannot laugh at it. It is a work of genius that makes Chaucer seem merely droll, Milton a bore, Tennyson a literary eunuch.

Its bone and marrow are Homeric but its flesh and limbs are much more post-Homeric, in the style of lush Alexandrian writings, the early Greek novels, the four books of Lucretius and all those far-left-of-center works through the years down to Fitzgerald's *Rubáiyát* and Walt Whitman's *Leaves of Grass*. But this work is greater than all the post-Homeric poems with which it has affinity, because it is the work of sheer evil genius.

The poet takes Homer's hero Odysseus through a revolt in Ithaca, after he has killed off the suitors of his wife Penelope. Then the hero goes wandering in restless quest of self-understanding. In Sparta he abducts Helen, a willing accomplice; in Crete he destroys the bull-worshipping kingdom of Knossos; in Egypt he becomes involved in another revolution, almost loses his life, flees like Moses at the head of the people to the headwaters

of the Nile, and in the African jungles on a mountain top becomes a great ascetic.

Up to this point one has lost count of the women he and his five companions have used in living life to the hilt. From now on, however, Odysseus contemplates everything instead of actually immersing himself in everything; he has intercourse with the earth itself and his mind's eye feeds on everything, so that the second half of the poem is as erotic as the first half. He builds a model city but then becomes a wandering hermit conversing with someone in the East who is like Buddha, someone who is like Faust and a gentle Negro fisher-lad who is like Christ. But the fisher-lad means no more to him than the Negro "Tempter" he had already met in the desert. He pities the Christian type for its preoccupation with the mind; for Odysseus, life is a struggle to keep both mind and body satisfied. For him there is no God, or rather, God is what you make him, or simply what happens or, most simply, man's quest for God which is really oneself. The answer to death is the fullest life possible, to be topped off with laughter. He sails alone into the Antarctic—what incredibly beautiful poetry here!—and dies at the Pole as his spirit merges with air, water and sun after he has blessed life and had many a "spiritual" communing with the women of his life, the wine and the friends, the many mind-ennobling and body-satisfying experiences.

This big, bawdy, blasphemous work is actually a poem of frequently lyrical intensity in praise of what the Christian would call the seven capital sins. The author (who died in October, 1957) would reject the whole context of that charge, and he could do so honestly because for him Dionysian ecstasy was the highest road to wisdom—for him there was no sin. This is the man Albert Schweitzer proposed for the Nobel prize in literature.

We have a problem here that will exercise critics for years to come. It is not the problem we have seen discussed in connection with Joyce's *Ulysses*, sections of Shakespeare and books of the Bible. It is something far deeper. Joyce's *Ulysses* is not a creed or a cult, nor are the visions of Shakespeare *et al.* the whole of their message. But the

Odyssey of Kazantzakis is a creed, a manifesto, a whole way of life. It is not merely a picture of fallen, unredeemed man, to be pitied or scorned or at least confronted as reality; it is the exaltation of fallen, unredeemed man in an exultant reversion to paganism—not in the tradition of Plato but in the tradition of Priapus. Brilliant, fallen men have poured their hearts out to compose the stuff of Fitzgerald and Whitman and to enshrine in verse the things they live by; responsive, fallen men have enshrined the pieces, with fascination, in the world's anthologies of literature. Here is the great epic of that whole class of literature.

It is unlikely that many readers in America will ever know what the problem is here—how many people today will read 33,333 lines of poetry?—unless they study the synopsis appended by the translator, and how many will pay \$10 for that? The book is highly erotic, and when that becomes known, many greedy hands will reach for it, but it is also a deeply philosophical work—the prurient will soon be parted from the philosophers. It is the philosopher-readers who will have to confront the real problem of the book.

Friar's translation is one of the greatest triumphs in literary history. His introduction is a masterful thesis about the poem and the poet. The illustrations by Chika are so inferior to the company they find themselves in that the publishers would have done well to drop them.

WALTER M. ABBOTT

One-Sided History

NEW CAMBRIDGE MODERN HISTORY: Vol. II, The Reformation, 1520-1559

By G. R. Elton. Cambridge U. 686p. \$7.50

This is the third volume to appear of the projected 14 of the New Cambridge Modern History. Authorship of its twenty chapters is almost wholly British; only two and parts of two others are contributed by outsiders: a Dane, an Italian and two Germans. Even the concluding chapters on America and the Far East come from British professors in Nigeria and Ghana!

The beginnings of Protestantism naturally receive major attention. E. G. Rupp, of Manchester, writes on Luther and the German Reformation to 1529, and also on Zwingli, Bucer and Calvin; Ernest A. Payne, of the British Baptist Union, on the Anabaptists; N. K. Andersen, of Copenhagen, on the Refor-

mation in Scandinavia; three different authors on particular phases of the Continental Reformation to 1559; G. R. Elton, of Cambridge, on the Reformation in England; and Delio Cantimori, of Florence, on the impact of Protestantism on Italy.

These authors, with notable exception of the last two, regard their subjects from a theological and strictly Protestant viewpoint. Mr. Rupp sees Protestantism as the work of "scholars, preachers and pastors. . . of impressive calibre," and he holds that Calvin caused the Reformation "to strike new blows for freedom." Ernst Bizer of Bonn, one of the two German contributors, insists that Luther in countenancing the bigamous marriage of Philip of Hesse, did not stain "his good name or act wrongly as a theologian." The Danish Professor Andersen refers to "the darkness of popery" and accuses the medieval Church of "not being able to fill the people with a true Christian faith" until "the Roman superstructure of sacramental magic, justification by works, and the worship of saints was done away with."

At least to a Catholic, Mr. Elton's account of the English Reformation is exceptionally refreshing. Discounting both evangelical and intellectual "causes," he points out that "England was the most papalist of countries" and "without the King's divorce there would have been no Reformation." Eventually, to be sure, this was forwarded with "the politically influential part of the nation" through its profiting from the confiscation of monastic property; and primarily to political factors is ascribed the subsequent Protestant triumph.

One short chapter by H. O. Evennett, of Cambridge, on the "New Orders" suffices for treatment of simultaneous reform movements within the Catholic Church and at Rome. It sympathetically sketches the rise of Capuchins, Oratorians, Ursulines and Jesuits. As far as it goes, it too is refreshing.

It is perfectly legitimate for Protestant scholars to present a Protestant interpretation of the religious upheaval of the 16th century, but why shouldn't a cooperative volume such as the one before us, sponsored by a great university, be ecumenical and present a parallel Catholic interpretation? The two might not differ so widely now as they would have differed a century or more ago, and together they might prove doubly enlightening.

Besides, the present volume is badly organized, so that the religious upheaval is presented without relation to

its political and economic setting. The nationalist surge of the era is quite neglected. The chapter on economic change is ludicrously inadequate. The chapters on the Emperor Charles V, on his duel with Francis I of France and on his struggle with the Moslem Turks are scattered along after those on the rise of Protestantism and not utilized to help explain it. And interspersed is a miscellany of chapters on literature, science, education, political thought and practice, the art of war, Russia and overseas expansion. There is nothing on architecture or the fine arts, and nothing on the transit of European culture to the New World.

Altogether, the volume contains much factual data and may serve as a useful reference work on special topics. It lacks any bibliography, however, and as an up-to-date, well-rounded narrative it is disappointing.

CARLTON J. H. HAYES

Mexico—Two Views

MEXICO, LAND OF MARY'S WONDERS

By Joseph L. Cassidy. St. Anthony Guild. 208p. \$4.

MEXICAN JOURNAL: The Conquerors Conquered

By Selden Rodman. Devin-Adair. 298p. \$6

In the first of these two volumes, the author, a priest of the Archdiocese of Newark, has performed a distinctive service to all lovers of Mexico and to the deep and widespread devotion to the Blessed Virgin Mary in that country. His 27 chapters are devoted to the principal Marian shrines, including, of course, that of Our Lady of Guadalupe, but ranging also from Our Lady of the Immaculate Conception at Aguascalientes to Our Lady of Covadonga in the Church of Santo Domingo, Mexico City.

Each chapter is preceded by an excellent picture of the image of a particular shrine and gives the story of its origin and significance. All of the images date from the colonial era, some from the earliest period, and several have been closely associated with revolutions and persecutions as well as with miraculous events. With a charming directness, the author relates the story of each from the original sources.

In his preface, Fr. Cassidy quotes St. John of the Cross:

If God sometimes shows mercies and works miracles, *ordinarily* He

does it through the medium of images neither very well carved nor curiously painted or appared. . . . And many times our Lord grants these favors by means of those images which are in out-of-the-way or lonely places.

With this observation as a guide, the author points out that the difference of art-forms which one may encounter should not obscure the religious senti-



ment that inspired them. Folk art and native concepts of elegance sometimes produce effects in Mexico which to the stranger may appear incongruous and bizarre.

Written with sympathetic understanding as well as theological preparation and sound scholarship, this book comes as a refreshing relief from the flood of "sudden views" and diverse curious accounts by tourists and others whose non-Catholic and sometimes hostile backgrounds leave one in an atmosphere of Aztec paganism and semi-idolatry. I have no hesitancy in giving this book warmest commendation.

The second book is the diary of an inquiring reporter on a six-months safari among Mexican artists and intellectuals, and on the highways and byways of Mexico. The author, already known as poet, art critic and travel writer, states that one of the objectives of his trip was "to verify material for a study of Mexico in terms of the conflicts of personality that have shaped it." To make sure of the conflicts, his travels (with not always well-integrated companions) were made by jeep from the United States and compounded with various methods of approach through central Mexico, across the route of Cortes the Conqueror, and through the Maya country of southern Mexico and Yucatan.

To achieve his objective, he doubled as amateur historian, archeologist and sociologist—not unusual for tourists in Mexico—and in Mexico City dashed from studio to studio to learn what the artists were doing and saying about one another. The result is a series of graphic impressions, encyclopedic in range and shewed in intuition, of this dynamic and wonderful country and its people. It is, however, rather discon-

ected, because of the nature of the narrative, and oscillating by reason of the author's changing roles.

Perhaps the author is at his best when he is reporting his interviews with the art personalities—practically all opulent Marxists—in the capital. He has much to say in praise of Orozco's frescoes and of the work of others from Diego Rivera to Tamayo. He reports intimately and often with illumination on the views of many contemporaries, ranging from Vasconcelos to Lombardo Toledano.

Like many others before him, Rodman takes a dim view of the colonial era and fails almost completely to grasp the Catholic contributions and character of the Mexican people. New Spain, he remarks, was "probably the most unstable, badly governed and oppressive such entity anywhere," indicating thereby his need for a fresh study of its history. He views the devotion to Our Lady of Guadalupe with sympathetic interest and gives credit to the venerable and often maligned first Bishop of Mexico, Zumárraga. But for a contemporary Catholic view of Mexico, he appears to lean heavily on Graham Greene's *Another Mexico*, which he finally discards with the defensive observation that "the book hasn't had the effect of turning me into an anti-Catholic." There is little evidence, however, that he has made a serious effort to understand Catholic Mexico or to contact its spokesmen, scholars and writers.

Within its limitations, however, this is a fascinating book. There is just enough mischief in its observations to indicate that the subtitle may contain a wholesome injection of irony, and that when the author broadens his base and sifts his material, something more may come out of his study of the personality conflicts that have made and are still making Mexico.

JAMES A. MAGNER

MISTRESS TO AN AGE: A Life of Madame de Staël

By J. Christopher Herold. Bobbs-Merrill. 500p. \$5.95

The intentionally equivocal title of this book is more than an eye-catching enticement to prospective readers, for Germaine Necker, Baroness de Staël, was surely one of the most influential, autocratic, adulated, courted and accessible ladies of all time. She was a dominant figure in the literary, political and historical thinking of her time, although she was neither a really great

writer nor a serious political or historical thinker. And although she had neither beauty nor a genuinely loving nature, she was constantly surrounded by numerous and illustrious lovers, from Talleyrand in her youth, to Benjamin Constant, August Wilhelm Schlegel and an obscure Swiss officer 22 years her junior in her last years.

Unlike its subject, however, this study is calmly judicious and well balanced. It begins with a careful account of Madame de Staël's father and mother. A more unfortunate parentage it would be difficult to imagine. Her father was the notorious financier-statesman, Jacques Necker, who ineptly compounded the misfortunes of the pitifully helpless Louis XVI, but somehow managed to inspire in his only child what was probably one of the most extreme father fixations in history. Similarly violent and immoderate was her Jocasta complex in the family triangle.

Madame Necker, it must be admitted, did everything possible to exacerbate this unfortunate relationship. She was extremely possessive and heavy-handed in dealing with her headstrong child, and was herself the victim of assorted

neuroses, and particularly of a morbid preoccupation with her own death. This was not, on the surface at least, so much a fear of death as a fascination with all its aspects.

Germaine Necker entered into a loveless marriage with Eric Magnus Staël von Holstein, a Swedish diplomat in Paris, while her mother was still alive, chiefly to liberate herself from that stifling maternal domination. She soon proceeded to seek elsewhere the love her nature craved, and Mr. Herold duly but discreetly gives us the complicated story of these multifarious and often concurrent liaisons of various sorts.

The author's interest, however, is not in sensational scandalmongering, but in giving us a serious account of the life of a woman of extraordinary gifts and influence and of enormous and glaring faults. She was undoubtedly homely, flamboyant, turbulent, tyrannical in her personal relationships, given to hysterical demonstrations of grief and rage, addicted, like many of her contemporaries, to the use of opium as a much needed tranquilizer, and in general a most outrageous and tactless person. And yet she exercised an obvious fasci-

Challenge

by John W. O'Malley, S.J.;
Edward J. McMahon, S.J.;
Robert E. Cahill, S.J.; and
Carl J. Armbruster, S.J.

Challenge is a little prayer book with a blue cover, easy enough to slip into a jacket pocket or handbag. Anyone reading it in public would be thought to be simply reading a book. It's intended for young men and young women. There's a "Prayer before a Date," and a "Prayer to Mary for Studies." There are many of the standard prayers everyone is familiar with, but they are arranged in this book in a manner designed to encourage reflection and meditation, rather than mere reading and rote recitation. As a preface to the prayer book there is a challenge from Pope Pius XII: "The present time demands Catholics without fear, to whom it is a thing supremely natural to confess their faith openly in word and in deed every time the law of God and regard for Christian honor demand it. Real men, whole men, strong and fearless! Not men who are men by halves . . ." The book is not a substitute for the Missal, any more than private prayer is a substitute for the Mass. But it seems to be an unusually effective aid to one who would become prayerful in action.

Cloth, xii + 243 pages.
\$2.50

Loyola University Press, 3445 North Ashland Avenue, Chicago 13, Illinois



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nation on some of the best minds and most powerful figures of her time.

Mr. Herold's long account of her life, full and careful as it is, somehow seems to give us an imperfect understanding of the inner core of her personality.

Perhaps this inadequacy is due to the difficulty of seeing clearly into the chaotically disordered personality of Madame de Staël herself and into the world of constant turmoil in which she lived. Perhaps, too, the very mass of the detailed material distracts attention from the interior life which, however disordered, directed all this turbulent activity. A search into the depths of that profoundly disturbed inner life would probably be a task for a psychoanalyst rather than for a biographer.

JEAN MISRAHI

FREEDOM OF CHOICE IN EDUCATION

By Virgil C. Blum. Macmillan. 230p. \$3.95

The right of parents to determine the type of education their children receive should not be penalized, as it is today in the United States, when they send their children to nonpublic schools. Such parents are required to pay two bills, one for the support of public education and another to defray the expenses of the independent schools of their choice. There is herein involved a serious violation of American constitutional freedom.

In his timely and provocative study, Fr. Blum, S.J., effectively points up this inequity and recommends a tax-credit or certificate plan which would insure the right of the individual to share equally in Government educational benefits, regardless of thought or belief. This can be done, he argues, in a manner consistent with the principles of both State and Federal constitutions.

The plan, as proposed by the author, would provide parents or students with a Government subsidy to defray part of their education at the private school of their choice. Without such assistance students are deprived of their constitutional right to freedom of choice in education. The only way they can enjoy the state's educational benefits is to conform to the philosophical and theological orientation of state educational institutions. All such compulsion to conformity, exerted as it is through economic pressures, is unconstitutional.

Since the United States is virtually the only Western democracy that has not adopted a program to enable it to achieve, more or less equitably, the

education of its children in conformity with principles of freedom of mind and freedom of religion, the adoption of the tax-credit or certificate plan would correct this violation of distributive justice. It would, moreover, make possible wholesome competition, diversity and free enterprise in education and help to moderate the present trend toward the complete socialization of education on every level.

By strengthening and encouraging voluntary educational associations, which form a bulwark for the defense of freedom, a better balance between independent and Government education would result.

Fr. Blum's proposals will undoubtedly provoke considerable controversy, which in the long run should produce sufficient light to resolve the present dilemma with charity, justice and equity. His book will be heartily welcomed by all who want some return on their educational tax dollar and who view with alarm the mounting costs of our continuously expanding public education, its inability to provide for religious education in its program and its failure in 30 States to provide equal and adequate health and welfare services to pupils in nonpublic schools.

On the other hand, some will claim that the adoption of the tax-credit plan would result in the destruction of the public school system through the establishment of innumerable independent schools in all parts of the United States. The basic issue to be resolved is whether or not parents should be wholly free and unrestricted in their choice of schools for their children, regardless of the consequences to the existing structure of public education in America.

JOHN J. VOIGHT

THE FLEET THAT HAD TO DIE

By Richard Hough. Viking. 207p. \$3.95

There is some warm affinity between an Englishman and a sea story which makes it easy for him to tell it well. Mr. Hough has good material and he does a grand job with it. His tale of Vice Admiral Zinovi Petrovitch Rozhdestvensky of the Imperial Russian Navy, who literally drove his decrepit fleet of 42 ships 18,000 miles to certain death, of his battles with the decay and intrigue at St. Petersburg as well as with Togo and the Japanese, and of the pressing and depressing shadow of coal that haunted the Russian leader—all these have about them the tone of a Greek tragedy.

It was his battle with coal, that dic-

America • JANUARY 3, 1959

Our Reviewers

Classical studies at Oxford University, Jesuit theological background and travel in Greece are the qualifications WALTER M. ABBOTT, S.J., brings to his evaluation of the "greatest epic poem" of our time.

His many historical works, his long tenure of teaching (Columbia University) and his fruitful diplomatic experience (U. S. Ambassador to Spain) add weight to CARLTON J. H. HAYES' review of the latest volume of the Cambridge History.

Long-standing interest in Mexico resulted in *Men of Mexico* (Bruce, 1942) and has led MARGARET A. MAGNER, of the Catholic University of America, to almost annual visits to the country, with consequent wide knowledge of every class of Mexico's citizenry.

French cultural history is the forte of JEAN MISRAHL, professor of French at Fordham University. He is author of a study of Voltaire's *Candide* in Vol. 3 of *The Great Books: A Christian Appraisal* (Devin-Adair, 1951). REV. JOHN J. VOIGHT, formerly superintendent of schools in the Archdiocese of New York, is now secretary of education there. JOHN D. HAYES, retired rear-admiral U.S.N., is a former president of the American Military Institute. He is also editor of *Shipmate*, alumni bulletin of the U. S. Naval Academy.

tator of navies after sail, which broke the will of this resolute Russian and sent him in an irresolute daze into the shooting battle of Tsushima. The tragedy goes to its bitter ending with his capture and return to Russia to outlive his life while his ships and the fatalists who manned them sink below the waters of the Island of the Donkey's Ear.

The author claims that his book is a story, not history. It does, however, focus the attention of Americans for the first time on the Russian rather than the Japanese side of Tsushima. It demonstrates traits in a national character we must do our best to understand. Most of all, this book portrays in words what modern sailormen can hardly conceive, the depressing dust, the back-breaking labor, the very thought of coal, coal, coal.

JOHN D. HAYES

TELEVISION

With the beginning of a new year a weary viewer has a right to look for some improvements on the television screen. His hopes are not likely to find swift fulfillment. It would be unrealistic, indeed, to believe that many of the blemishes that affect current TV programs will be eliminated in a hurry. Nevertheless, it can do no harm to wish longingly for the extinction of some of the more offensive practices of the telecasters. Here we can suggest just a few of them.

1) *The Thundering Commercial*. It blasts forth from the speaker with a far higher decibel count than that of the program it is interrupting. This kind of advertisement is widespread and seems to be inflicted upon audiences particularly during late night hours. It sometimes is heard soon after an announcer mellifluously cautions his listeners to tone down the volume on their receivers out of consideration for others, who may be sleeping. But no matter how considerate the listener may try to be, he cannot control the

raucous blurb that overwhelms his hearing and his sensibility. If the commercial is toned down, another adjustment in volume will have to be made when the regular program resumes, or it will be inaudible.

2. *Paeans on Behalf of Deodorants, False-Teeth Cleaners, etc.* These advertisements are, of their nature, revolting. There is no reason why any reputable station or network should permit them to be expressed and illustrated in the offensive manner in which they now are being done.

3. *The Bogus Healer*. Some steps have been taken by the American Medical Association and other groups to stamp out the electronic witch doctor. But this type of offender, attired in surgical gown and obviously trying to create the impression that his words carry the authority of science, still is seen too often. In almost every case, his costume is a shoddy deception. He is no more qualified to speak for his product than any other hired huckster on the TV screen.

4. *The Infallible Prophets*. No one expects the Weather Bureau to be right all the time. But some of the TV meteorologists, documenting their pro-

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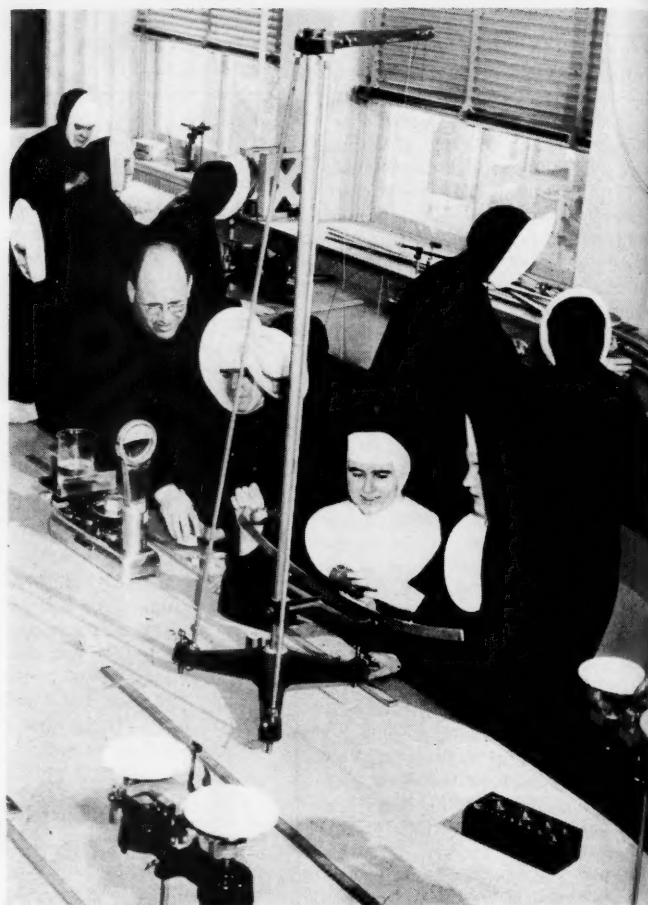
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17

LAS Liberal Arts and Sciences	M Medicine
AE Adult Education	Mu Music
C Commerce	N Nursing
D Dentistry	P Pharmacy
Ed Education	S Social Work
E Engineering	Sc Science
FS Foreign Service	Sy Seismology Station
G Graduate School	Sp Speech
IR Industrial Relations	Officers Training Corps
J Journalism	AROTC Army
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nouncements with authoritative references to high- and low-pressure areas, make no concessions to unforeseen developments. They would be more human and more popular if sometimes they did not try to appear so formidably well informed.

5. *The Double-Entendre*. There has been a marked increase in this kind of laugh-getting device, particularly on late night shows such as Jack Paar's. It is a practice that sometimes embarrasses and often annoys intelligent viewers. A performer who assumes the right to inflict this type of material on an audience in an American home is guilty, at the very least, of a serious breach of good manners.

6. *Jargon*. We still have television commentators who use the suffix "-wise" (e.g., "considering the situation time-wise"), or employ overworked adjectives ("fabulous," etc.).

All these commentators may continue to be with us in great numbers throughout the coming year. But let us fervently hope not.
J. P. SHANLEY

FILMS

A NIGHT TO REMEMBER (*Rank*). It is easy enough to understand why the sinking of the luxury liner *Titanic* should be a source of endless fascination to writers and dramatists.

In the first place, though more than two-thirds of the ship's 2,200 passengers and crew perished on that bitter cold April night, the disaster has manageable proportions and limitations of time, space and size, the essence of which can be captured in word and picture. Second, the tragedy occurred on the maiden voyage of the supposedly unsinkable ship and, aside from that almost incredible circumstance, was brought about by a whole series of ironic coincidences, the absence of any one of which would have prevented or minimized the disaster. To name only two: If the offending iceberg had been sighted one second sooner, it would not have inflicted the fatal three-hundred-foot gash. Or had the freighter *Californian*, lying at anchor ten miles away, had its radio turned on, or had its look-out properly interpreted the *Titanic's* distress rockets, virtually every life might have been saved.

Finally, the sinking had implications that went far beyond the immediate impact of the tragedy. According to Walter Lord, the definitive chronicler of the episode, the death of the *Titanic* in 1912 symbolized, and helped bring

about, the end of an era of elegance, complacency and unabashed class consciousness.

This British film, based on the Lord book, is a grimly absorbing, generally well-made re-creation of the disaster as well as of the pertinent events leading up to it. Its most notable contributions are the special-effects work (which English technicians usually are not too good at) and director Roy Baker's skillful generalship of a complex production maze and an enormous cast, in which only Kenneth More is at all well known to American movie fans. Nevertheless, the picture is something of a disappointment. This is partly because the material has already been treated recently in book and movie form, as well as on TV, and is beginning to suf-

fer from overexposure. More important, Eric Ambler's script introduces enough factual inaccuracies—seemingly for the edification of British audiences—to compromise seriously the film's documentary pretensions. For example, one of the movie's most touching incidents shows a modest British aristocrat gamely concealing his knowledge of his own certain doom in order to insure the safety of his wife and three children. In actuality, the only *Titanic* family that meets this description was one of the American multi-millionaires.

[L of D: A-1]

SEPARATE TABLES (*United Artists*). For screen purposes, Terence Rattigan's two separate playlets about quiet desperation in a seedy British resort hotel

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have been fused together into one dramatic narrative. Obviously this makes the impressive stage trick of having one actor and actress play both sets of leading roles.

In the film Deborah Kerr and David Niven play very effectively a pair of almost psychopathically lonely and inhibited misfits while, somewhat less effectively, Rita Hayworth and Burt Lancaster are the estranged husband and wife who destroy one another apart as surely as they did together. In support of the four stars there is an uncommonly distinguished cast of British actors, including Wendy Hiller, Gladys Cooper, Cathleen Nesbitt and Felix Aylmer.

Taken singly or together these two stories are vignettes rather than substantial dramas. On these terms, however, they are written with unfailing compassion and a sure sense of characterization and craftsmanship and come closer than anything else presently available to the ideal of mature screen drama.

[L of D: A-III]

MOIRA WALSH

THE WORD

Rise up, Jerusalem, and shine forth; thy dawn has come, and the glory of the Lord is breaking upon thee. Darkness may envelop the earth, and all the nations lie in gloom; but upon thee the Lord shall dawn, over thee his splendor shall be revealed (Isaiah 60:1-2; Epistle for the feast of Epiphany).

Twelve days after she celebrates the mortal birth of her Lord, the Word Incarnate, Holy Mother Church commemorates the revelation or manifestation of the Lord Christ—His existence, His identity, His task or redemptive mission—to the whole wide world which lay outside the narrow boundaries of Judaism. The Epiphany is a feast of the universality of Christ and redemption: the Incarnate Word belongs to everyone, was born and died for everyone, and must gradually but as swiftly as possible be preached to everyone.

The Mass-lesson of the day is taken, as but rarely on major feasts and only once on a Sunday, from the Old Testament. We hear the prophet Isaiah describing the advent of Christ in the same image and contrast that is employed by our Lord Himself, by St. John and by St. Paul. The Incarnation is light, light breaking upon and overcoming darkness. *Shine forth . . . dawn . . . glory . . . splendor . . . rays . . . light . . . sunrise—all these fairly syn-*

onymous terms we meet in today's Epistle.

With this symbol St. John, in his Gospel, summarizes the whole coming and life of Christ: *when the light came into the world men preferred darkness to light; preferred it, because their doings were evil. John then generalizes: Anyone who acts shamefully hates the light, will not come into the light, for fear that his doings will be found out.*

It would appear, then, that Christ as the light of the world (the Johannine expression) is both a challenge and a joy.

That not a few men should prefer to walk and live in darkness rather than in light can surprise us no more today than it puzzled St. John the Evangelist long ago. The reason, as clearly stated by John, is always adequate and always the same: Because darkness conceals, it seems to excuse—and nothing so appeals to willful man as to be quit of moral obligation. The whole dubious chronicle of mankind proclaims the bitter irony that the freedom which most powerfully attracts is that which is actually slavery. "What fools these mortals be!"

To seek and welcome, as did the Magi, the searching Light that is Christ, and then to walk in and by and with that Light—all this makes brave and costly doing. Yet, when once a man has glimpsed and felt the brightness and warmth of Him who is the radiance of His Father's splendor and the full expression of His being, he cannot really be content to slip away into the old concealing but haunted darkness.

We may be sure that the Wise Men never regretted their risky, painful search for the Lord Christ, for they were wise men, and not fools. If at any time the faith that is in us seems to be nothing but burden, we ought perhaps to consider what life would be like if we were thus unburdened. Granted that it is not always completely gay to trudge along with Christ, to trudge along without Him would be a nightmare pilgrimage into ever deepening shadows and a darkness that knows no dawning at all. Says Lady Macbeth with all the incisive Catholic insight of her creator: "Hell is murky."

Well and wisely do the Sages from the dark, distant lands kneel in the invisible radiance of a tiny Infant in the arms of a young and simple country girl. *Rise up, Jerusalem—and all the world!—and shine forth; thy dawn has come, and the glory of the Lord is breaking upon thee.*

VINCENT P. MCCORRY, S.J.

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